A COLLECTION OF English Proverbs

Digested into a convenient Method for the speedy finding any one upon occasion;

WITH

Short Annotations.

Whereunto are added *Local Proverbs* with their Explications, *Old Proverbial Rhythmes*, Less known or *Exotick Proverbial Sentences*, and *Scottish Proverbs*.

The Second Edition Enlarged by the Addition of many hundred *English*, and an Appendix of *Hebrew Proverbs*, with Annotations and Parallels.

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The PREFACE.

THe former Edition of this Collection of Engliſh Proverbs falling into the hands of divers ingenious perſons, my worthy friends, in ſeveral parts of this Kingdom, had (as I hoped it would) this good effect, to excite them, as well to examine their own memories and try what they could call to mind themſelves that were therein wanting, as alſo more carefully to heed what occurred in reading, or dropt from the mouths of others in diſcourſe. Whereupon having noted many ſuch, they were pleaſed for the perfecting of the work frankly to communicate them to me. All which, amounting to ſome hundreds, beſides not a few of my own obſervation, I preſent the Reader with in this ſecond Edition: I dare not yet pretend it to be a compleat and perfect Catalogue of all Engliſh Proverbs: but I think I may without arrogance affirm it to be more full and comprehen-

ſive then any Collection hitherto publiſhed. And I believe that not very many of the Proverbs generally uſed all England *over, or far diffuſed over any conſiderable part of it whether the* Eaſt, Weſt, North *or midland countreys, have eſcaped it; I having had communications from obſervant and inquiſitive perſons in all thoſe parts, viz. from* Francis Jeſſop *Eſq; of* Broom-hall *in* Sheffield *pariſh* Yorkſhire, *M^r* George Antrobus *Maſter of the free School at* Tamworth *in* Warwickſhire, *M^r* Walter Aſhmore *of the ſame place.* Michael Biddulph *Gent. of* Poleſworth *in* Warwickſhire, *deceaſed; M^r* Newton *of* Leiceſter, *M^r* Sherringham *of* Caius *College in* Cambridge; *S^r* Philip Skippon *of* Wrentham *in* Suffolk *Knight, M^r* Andrew Paſchall *of* Chedſey *in* Somerſetſhire, *and M^r* Francis Brokesby *of* Rowley *in the* Eaſt *Riding of* Yorkſhire. *As for locall Proverbs of leſſer extent, proper to ſome Towns or Villages, as they are very numerous, ſo are they hard to be procured, and few of them, could they be had, very quaint or ſignificant.*

If any one ſhall find fault, that I have inſerted many Engliſh *Phraſes that are not properly Proverbs, though that word be taken in its greateſt latitude and according to my own definition of*

a Pro-

a Proverb, & object that I might as well have admitted all the idioms of the English tongue; I answer, that, to say the truth, I cannot warrant all those Phrases to be gennine Proverbs to which I have allowed room in this collection; for indeed I did not satisfie my self in many: but because they were sent me for such by learned and intelligent persons, and who I ought to presume understand the nature of a Proverb better then my self, and because I find the like in Collections of forreign Proverbs both French and Italian, I chose rather to submit them to the censure of the Reader, then my self pass sentence of rejection on them.

As for the method I have used, in the Preface to the former Edition I have given my reasons why I made choice of it, which to me doe still appear to be sufficient. The method of common places, if any man think it useful, may easily be supplied by an Index of Common places, wherein to each head the Proverbs appertaining or reducible shall be referred by the apposition of the numeral characters of page and line.

Some Proverbs the Reader may possibly find repeated, but I dare say not many. I know this might have been avoided by running over the whole book, and searching for the Proverbs one

by one in all the places where our method would admit them entry. But ſloth and impatience of ſo tedious a work enticed me rather to preſume upon memory; eſpecially conſidering it was not worth while to be very ſolicitous about a matter of ſo ſmall importance. In ſuch papers as I received after the Copy was out of my hands, when I was doubtful of any Proverb I choſe to let it ſtand, reſolving that it was better to repeat ſome then to omit any.

Now whereas I underſtand that ſome Proverbs admitted in the former Edition have given offence to ſober and pious perſons, as ſavouring too much of obſcenity, being apt to ſuggeſt impure fancies to corrupt minds, I have in this omitted all I could ſuſpect for ſuch ſave only one, for the letting of which ſtand I have given my reaſon in the Note upon it; and yet now upon better conſideration I could wiſh that it alſo were obliterated. For I would by no means be guilty of adminiſtring fewel to luſt, which I am ſenſible needs no incentives, burning too eagerly of it ſelf.

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But though I doe condemn the mention of any thing obſcene, yet I cannot think all uſe of ſlovenly and dirty words to be ſuch a violation of modeſty, as to exact the diſcarding all Proverbs

verbs of which they are ingredients. The uſefull notions which many ill-worded Proverbs doe import, may I think compenſate for their homely terms; though I could wiſh the contrivers of them had put their ſence into more decent and cleanly language. For if we conſider what the reaſons are why the naming ſome excrements of the body or the egeſtion of them, or the parts employed therein is condemned, we ſhall find them to be, either 1. becauſe ſuch excrements being offenſive to our ſences, and uſually begetting a loathing in our ſtomachs, the words that ſignifie them are apt to doe ſo too; and for their relation to them, ſuch alſo as denote thoſe actions and parts of the body by which they are expelled, and therefore the mention of them is uncivil and contrary to good manners; or 2. becauſe ſuch excrements reflect ſome diſhonour upon our bodies, it being reputed diſgracefull to lie under a neceſſity of ſuch evacuations, and to have ſuch ſinks about us: and therefore modeſty requires that we decline the naming of them, leſt we ſeem to glory in our ſhame. Now theſe reaſons to me ſeem not ſo weighty and cogent as to neceſſitate the omiſſion of ſo many of the moſt witty and ſignificant of our Engliſh Proverbs: Yet further to avoid all occaſion of offence, I have by

that

that usual expedient of putting onely the initial letters for the uncleanly words so veiled them, that I hope they will not turn the stomach of the most nauseous. For it is the naming such things by their plain and proper appellatives that is odious and offensive, when they come lapped up (as we say) in clean linnen, that is expressed in oblique, figurative or metaphorical terms, or onely intimated and pointed at, the most modest can brook them well enough. The Appendix of Hebrew Proverbs *was collected and communicated by my worthy friend M^r* Richard Kidder *Rector of* Rayn *in* Essex.

So I have dispatcht what I thought needfull to premise either for my own excuse or the Readers *satisfaction, to whose favourable acceptance I recommend the work.*

Sentences

Sentences and Phraſes found in the former Collections of Proverbs, the moſt of them not now in common uſe for ſuch, ſo far as I know, but borrowed of other Languages.

A.

BEtter to go *about* then to fall into the ditch. *Hiſpan.*
The *abſent* Party is ſtill faulty.
In vain he craves *advice* that will not follow it.
When a thing is done *advice* comes too late.
Though old and wiſe yet ſtill *adviſe.*
It's an ill *air* where nothing is to be gain'd.
No *Alchymy* to ſaving.
Good *Ale* is meat, drink and cloth.
Anger dieth quickly with a good man.
He that is *Angry* is ſeldome at eaſe.
For that thou canſt do thy ſelf rely not on *another.*
The wholeſomeſt meat is at *another* mans coſt.
None knows the weight of *anothers* burden.
When you are an *Anvil* hold you ſtill;
When you are a hammer ſtrike your fill.

The *Ape* ſo long clippeth her young that at laſt ſhe killeth them.

An *Ape* is an Ape, a varlet's a varlet,
Though they be clad in ſilk or ſcarlet.

A broken *Apothecary* a new Doctour.

Apothecaries would not give pills in ſugar unleſs they were bitter.

Better ride on an *Aſſe* that carries me, then an Aſſe that throws me.

B

BE not a *baker* if your head be of butter. *Hiſpan.*

The *ballance* diſtinguiſhes not between gold and lead.

There's no great *banquet* but ſome fare ill.

One *Barber* ſhaves not ſo cloſe but another finds work.

On a good *bargain* think twice. *Ital.*

Barefooted men need not tread on thorns.

Baſhfulneſs is an enemy to poverty.

Better to be *beaten* then be in bad company.

Beauty is a bloſſom.

Beauty draws more then oxen.

Beauty is no inheritance.

The *begger* is never out of his way.

The *begger* may ſing before the thief. *No more then the Engliſh of that old Latine verſe.*

Cantabit vacuus coram latrone viator.

Better to die a *begger* then live a begger.

Such

Such a *beginning* ſuch an end.
He that makes his *bed* ill lies there.
If the *bed* could tell all it knows it would put many to the bluſh.
He who lies long in *bed* his eſtate feels it.
Who looks not *before* finds himſelf behind.
Bells call others to the Church, but enter not in themſelves.
Be not too haſty to *outbid* another.
Who hath *bitter* in his mouth ſpits not all ſweet.
The *blind* mans wife needs no painting. *Hiſpan.*
He is *blind* enough who ſees not through the holes of a ſieve. *Hiſpan.*
That which doth *bloſſom* in the Spring will bring forth fruit in the Autumn.
He that *blowes* in the duſt fills his eyes.
The *body* is the ſocket of the ſoul.
It's eaſie to *bowl* down hill.
Brabbling currs never want ſore ears.
The *brain* that ſowes not corn plants thiſtles.
The Aſſe that *brayes* moſt eats leaſt.
Would you have better *bread* then is made of wheat? *Ital.*
Bread with eyes, and cheeſe without eyes. *Hiſp. Ita.*
To *beg breeches* of a bare ars't man.
As I *brew* ſo I muſt drink.
There is no deceit in a *brimmer*.
Building is a ſweet impoveriſhing. *It is called the* Spaniſh *plague: Therefore as* Cato *well ſaith,*
Optimum eſt alienâ inſaniâ frui.
Building and marrying of children are great waſters

The greateſt *burdens* are not the gainfulleſt.
To *buy* dear is not bounty.
Buy at a market, but ſell at home, *Hiſpan.*

C.

THere is no *cake* but there is the like of the ſame make.
In a *calm* ſea every man is a pilot.
A good *candle-holder* proves a good gameſter.
If thou haſt not a *capon* feed on an onyon *Gall.*
The *Cat* is hungry when a cruſt contents her.
The liquoriſh *Cat* gets many a rap.
It's a bad *cauſe* that none dare ſpeak in.
He that *chaſtiſeth* one amendeth many.
Though the Fox runs, the *chicken* hath wings.
The *chicken* is the Countreys, but the city eats it.
Wo to the houſe where there is no *chiding.*
The *child* ſaith nothing but what he heard at the fire.
To a *child* all weather is cold.
When *children* ſtand quiet they have done ſome harm.
What *children* hear at home doth ſoon fly abroad.
Children are poor mens riches,
are certain cares, but uncertain comforts,
when they are little make parents fools,
when great, mad.
A light *Chriſtmas* a heavy ſheaf.

The

The *cholerick* drinks, the melancholick eats, the Flegmatick ſleeps.

Who never *climb'd* never fell.

After *clouds* comes clear weather.

Give a *clown* your finger and he will take your whole hand.

Coblers and tinkers are the beſt ale drinkers.

The *Cock* crowes, but the hen goes.

When you ride a young *colt* ſee your ſaddle be well girt.

The *comforters* head never akes. *Ital.*

He *commands* enough that obeys a wiſe man. *Ital.*

It's good to have *company* in trouble.

Solamen miſeris ſocios habuiſſe doloris.

Keep good men *company*, and you ſhall be of the number.

Confeſſion of a fault makes half amends for it.

He that *contemplates* hath a day without a night.

He may well be *contented* who needs neither borrow nor flatter.

He that *converſeth* not with men knoweth nothing.

Corn in good years is hay, in ill years ſtraw is corn.

Corn is cleanſed with the wind, and the ſoul with chaſtning.

He *covers* me with his wings, and bites me with his bill.

A *covetous* man is like a dog in a wheel that roaſteth meat for others.

A dry *cough* is the trumpeter of death.

Keep *counſel* thy ſelf firſt.

Counſels in wine ſeldom proſper.

He that will not be *counsell'd* cannot be help't.
Courteſie on one ſide doth never laſt long.
Courts have no Almanacks.
Craft bringeth nothing home.
To a *crazy* ſhip all winds are contrary.
Credit loſt is like a Venice glaſs broke.
He that hath loſt his *credit* is dead to the world.
No man ever loſt his *credit* but he who had it not.
Crooked logs make ſtreight fires.
Croſſes are ladders that do lead to heaven.
Carrion *crows* bewail the dead ſheep, and then eat them. *Ital.*
Cruelty is a tyrant that's always attended with fear.
Who is a *cuckold* and conceals it carries coals in his boſom. *Hiſp.*
Let every *cuckold* wear his own horns.
In rain and Sunſhine *cuckolds* go to heaven.
A *cut-purſe* is a ſure trade, for he hath ready money when his work is done.

D.

YOu *dance* in a net, and think no body ſees you.
When all is gone and nothing left,
What avails the *Dagger* with the Dudgeon heft?
The *danger* paſt and God forgotten.
No *day* paſſeth without ſome grief.
It is never a bad *day* that hath a good night.
Deaf men go away with the injury.
It's a wicked thing to make a *dearth* on's garner.
Death keeps no Kalender.

Men

Men fear *death* as children to go in the dark.
Better to go to bed ſupperleſs then to riſe in *debt*. *Hiſpan.*
Deeds are fruits, words are but leaves.
Deeds are males, and words are females.
I fatti ſono maſchi, le parole femine. Ital.
Deſires are nouriſhed by *delays*.
He looſeth his thanks who promiſeth and *delayeth*.
Gratia ab officio, quod mora tardat, abeſt.
A man may looſe his goods for want of *demanding* them.
Optima nomina non appellando fiunt mala.
Firſt *deſerve* and then deſire.
Deſert and reward ſeldom keep company.
Diſcreet women have neither eyes nor ears.
La femme de bien n' a ny yeux ny oreilles. Gall.
Sweet *diſcourſe* makes ſhort days and nights.
Diſeaſes are the intereſts of pleaſures.
All her *diſhes* are chafing diſhes.
The *Devil* is not always at one door.
It's an ill battel where the *Devil* carries the colours.
Diverſity of humours breedeth tumors.
A man may cauſe his own *dog* to bite him.
The *Dog* who hunts fouleſt hits at moſt faults.
When a *Dog* is drowning every one offers him water.
Dogs wag their tails not ſo much in love to you as to your bread. *Hiſpan.*
Dogs gnaw bones becauſe they cannot ſwallow them. *Ital.*
Do what thou oughteſt, and come what can. *Gall.*

A noble houſe-keeper needs no *doors.*
Do as the Frier ſaith, not as he doeth. *Hiſpan.*
A great *dowry* is a bed full of brabbles. *Hiſpan.*
Fine *dreſſing* is a foul houſe ſwept before the windows.
He was hang'd that left his *drink* behind.
Who loſeth his *due* getteth no thanks.

E

WIde *ears* and a ſhort tongue.
Think of *eaſe*, but work on.
That which is *eaſily* done is ſoon believed.
Who *eats* his dinner alone muſt ſaddle his horſe alone. *Hiſpan.*
You cannot hide an *Eel* in a ſack.
Good to begin well, better to *end* well.
In the *end* things will mend.
He that *endureth* is not overcome.
No man better knows what good is then he who hath *endured* evil.
Envy never enriched any man.
Of *evil* grain no good ſeed can come.
Bear with *evil* and expect good.
Evil gotten evil ſpent.
Malè parta malè dilabuntur.
That which is *evil* is ſoon learn't.
Evil that cometh out of thy mouth flieth into thy boſom.

Who

F.

WHo hath a *fair* wife needs more then two eyes.

Fair is not fair, but that which pleaſeth. *This is an Italian Prov.* Non è bello quel' ch' è bello ma è bello quel' che piace.

A *fair* woman and a ſlaſh't gown find alway ſome nail in the way.

One may ſooner *fall* then riſe.

Fall not out with a friend for a trifle.

It 's a poor *family* which hath neither a whore nor a thief in it.

A *fat* houſe-keeper makes lean executors.

Every one baſteth the *fat* hog, while the lean one burneth.

Teach your *father* to get children.

Such a *father* ſuch a ſon.

The *faulty* ſtands on his guard.

Every ones *faults* are not written in their foreheads.

Better paſs a danger once then be always in *fear. It.*

Reckon right and *February* hath thirty one days.

He that hath a *fellow-ruler* hath an over-ruler.

Fidlers fare, meat, drink and money.

Take heed you *find* not that you do not ſeek. *Ital.*

Well may he ſmell of *fire* whoſe gown burneth.

The *firſt* diſh pleaſeth all.

I'll not make *fiſh* of one, and fleſh of another.

The *fiſh* follow the bait.

In the deepeſt water is the beſt *fiſhing*.

He that is ſuffer'd to do more then is *fitting* will do more then is lawful.

No man can *flay* a ſtone.

One *flower* makes no garland.

None is a *fool* always, every one ſometimes.

A *fool* is fulſome.

A *fool* demands much, but he is a greater fool that gives it.

Fools tie knots and wiſe men looſe them.

If *fools* went not to market bad ware would not be ſold. *Hiſpan.*

One *fool* makes an hundred.

If you play with a *fool* at home he'll play with you in the market.

Better a bare *foot* then no foot at all.

Forgive any ſooner then thy ſelf. *Gall. Ital.*

The *foremoſt* dog catcheth the hare.

The perſwaſion of the *fortunate* ſwayes the doubtfull.

When *Fortune* ſmiles on thee take the advantage.

He who hath no ill *fortune* is cloy'd with good.

He that will deceive the *Fox* muſt riſe betimes.

Foxes when ſleeping have nothing fall into their mouths. *This is a French Prov.* A Regnard endormi rien ne cheut en la gueule.

Foxes when they cannot reach the grapes ſay they are not ripe.

The beſt mirrour is an old *friend. Gall. Hiſpan.*

Life without a *friend* is death with a witneſs.

Make not thy *friend* too cheap to thee, nor thy ſelf to thy friend.

When

When a *friend* asketh there is no to morrow. *Hisp.*
A true *friend* should be like a privy, open in neceſſity.
A *friend* is not ſo ſoon gotten as loſt.
Have but few *friends* though much acquaintance.
In time of proſperity *friends* will be plenty.
In time of adverſity not one among twenty.
A tree is known by the *fruit*, and not by the leaves.
The *further* we go the further behind.

G.

WHo would be a *Gentleman* let him ſtorm a town.
It's not the gay coat makes the *Gentleman*.
He *giveth* twice that gives in a trice.
Qui cito dat bis dat.
Dono molto aſpettato e venduto non donato. Ital.
A *Gift* long waited for is ſold & not given.
Giving is dead now a days, and reſtoring very ſick.
Who *gives* thee a capon give him the leg and the wing. *Hiſp.*
To *give* and keep there is need of wit.
A man of *gladneſs* ſeldom falls into madneſs.
Who hath *glaſs-windows* of his own muſt take heed how he throws ſtones at his houſe.
What your *glaſs* tells you will not be told by counſel.
He that hath a body made of *glaſs* muſt not throw ſtones at another.
Do not ſay *go* but gaw, i. e. *go thyſelf along*.
God deprives him of bread who likes not his drink.
God healeth, and the Phyſician hath the thanks.

Get

Get thy ſpindle and thy diſtaff ready and *God* will ſend thee flax.

God cometh with leaden feet, but ſtriketh with iron hands.

God comes at laſt when we think he is furtheſt off. *It.*

God hath often a great ſhare in a little houſe. *Gal.*

God, our parents and our maſter can never be requited. *Gall.*

No lock will hold againſt the power of *gold*. *Hiſp.*

You may ſpeak with your *gold* and make other tongues dumb. *Ital.*

When we have *gold* we are in fear, when we have none we are in danger. *Ital.*

A *good* thing is ſoon ſnatch't up.

An handful of *good life* is better then a buſhel of learning. *Mieux vaut un poigne de bonne vie que plein muy de clergie.* Gal.

One never looſeth by doing *good* turns.

Good and quickly ſeldom meet.

Goods are theirs who enjoy them. *Ital.*

Goſſips and frogs they drink and talk.

The *greateſt* ſtrokes make not the beſt muſick.

There could be no *great* ones if there were no little.

He that *gropes* in the dark finds that he would not.

Many things *grow* in the garden were never ſown there. *Hiſpan.*

The *grounſel* ſpeaks not ſave what it heard of the hinges.

H.

THe wiſe *hand* doth not all the fooliſh tongue ſpeaketh.

Happy

Happy is he who knows his follies in his youth.
The *hard* gives no more then he that hath nothing.
Things *hardly* attain'd are long retained.
He who would have a *hare* to breakfaſt muſt hunt over night.
Good *harveſts* make men prodigal, bad ones provident.
He that hath a good *harveſt* may be content with ſome thiſtles.
'Tis ſafe riding in a good *haven*.
The firſt point of *hawking* is hold faſt.
The gentle *hawk* mans her ſelf.
When the *head* aketh all the body is the worſe.
Dum caput infeſtat labor omnia membra moleſtat.
One is not ſo ſoon *healed* as hurt.
What the *heart* thinketh the tongue ſpeaketh.
Who ſpits againſt *heaven* it falls in his face. *Hiſpan.*
Hell is full of good meanings and wiſhes.
The *high-way* is never about.
Look *high* and fall into a cowturd.
Every man is beſt known to *himſelf*.
Better my *hog* dirty home then no hog at all.
Dry bread at *home* is better then roaſtmeat abroad.
He is wiſe that is *honeſt*. *Ital.*
Of all crafts to be an *honeſt* man is the maſter-craft.
A man never ſurfets of too much *honeſty*.
Lick *honey* with your little finger.
He that likes *honey* from thorns pays too dear for it.
This is a French Proverb. Trop achepte le miel qui ſur eſpines le leche.
Honey is ſweet but the Bee ſtings.
Honour and eaſe are ſeldom bedfellows.

Who

Who lives by *hope* dies breaking of wind backwards. *Ital.*

He that lives in *hope* danceth without a minstrel. *Hispan.*

The *horse* thinks one thing, and he that rides him another.

Lend thy *horse* for a long journey, thou mayest have him return with his skin.

All things are soon prepar'd in a well-ordered *house*

The foot on the cradle and hand on the distaff is the sign of a good *housewife*. *Hispan.*

An *humble-bee* in a cowturd thinks himself a King. *It were more proper to say* a Beetle in a cowturd.

An *hungry* man an angry man.

Husbands are in heaven whose wives chide not.

I.

IDleness turns the edge of wit.

Idleness is the key of beggery.

Jest not with the eye nor with religion. *Hispan.*

The truest *jests* sound worst in guilty ears.

Better be *ill* spoken of by one before all, then by all before one.

An *ill* stake standeth longest.

There were no *ill* language if it were not ill taken.

The best remedy against an *ill* man is much ground between both. *Hispan.*

Industry is fortunes right hand, and frugality her left.

He goes not out of his way that goes to a good *Inn*.

We must not look for a golden life in an *iron* age.

An

An *itch* is worſe then a ſmart.
Itch an eaſe can no man pleaſe.

K.

WHereſoever you ſee your *kindred* make much of your friends.
A *knotty* piece of timber muſt have ſmooth wedges.
Many do *kiſs* the hands they wiſh to ſee cut off. *Hiſ.*
He that eats the *Kings* gooſe ſhall be choked with the feathers.

L.

HE that *labours* and thrives ſpins gold.
The *lame* goeth as far as the ſtaggerer.
The *laſt* ſuitour wins the maid.
In a thouſand pound of *Law* there's not an ounce of love.
The *Law* is not the ſame at morning and night.
The worſt of *Law* is that one ſuit breeds twenty. *Hiſpan.*
A ſuit of *Law* and an urinal bring a man to the hoſpital. *Hiſpan.*
A good *Lawyer* an evil neighbour.
He *laughs* ill that laughs himſelf to death.
Let your *letter* ſtay for the Poſt, not the Poſt for the letter. *Ital.*
A Bean in *liberty* is better then a comfit in priſon.
Every *light* is not the Sun.
Like Author like book.
Like to like, and Nan for Nicholas.

The

The *Lions* skin is never cheap.
A *little* body doth often harbour a great ſoul.
The *little* cannot be great unleſs he devour many.
Little ſticks kindle the fire, but great ones put it out.
Little dogs ſtart the hare, but the great ones catch it.
That *little* which is good fils the trencher.
He *liveth* long that liveth well.
Life is half ſpent e're we know what it is.
He that *liveth* wickedly can hardly die honeſtly.
He that *lives* not well one year, ſorrows for it ſeven.
It's not how long but how well we *live*.
Who *lives* well ſees afar off. *Hiſpan.*
The *life* of man is a winters day and a winters way.
He *looſeth* nothing who keeps God for his friend.
He hath not *loſt* all who hath one throw to caſt. *Gal.*
London Bridge was made for wiſe men to paſs over, and for fools to paſs under.
Love lives in cottages as well as in Courts.
Love rules his kingdom without a ſword.
Love being jealous makes a good eye look aſquint.
Love asks faith, and faith asks firmneſs. *Ital.*
They *love* too much that die for love.
They who *love* moſt are leaſt ſet by.
Where *love* fails we eſpy all faults.
A *law* hedge is eaſily leapt over.

M.

A *Maid* that giveth yieldeth. *Ital.*
A *maid* that laughs is half taken.

A *maid* oft ſeen, a gown oft worn
Are diſeſteem'd and held in ſcorn.

Manners make often fortunes.

When *many* ſtrike on an anvil they muſt ſtrike by meaſure.

Many ventures make a full fraight.

Many without puniſhment, none without ſin.

Many ſpeak much that cannot ſpeak well.

The *March* Sun cauſeth duſt, and the wind blows it about.

When the *mare* hath a bald face, the filly will have a blaze.

The *market* is the beſt garden. *At London they are wont to ſay*, Cheapſide is the beſt garden.

The *married* man muſt turn his ſtaff into a ſtake.

Before thou *marry*, be ſure of a houſe wherein to tarry. *Hiſpan. Ital.*

Honeſt men *marry* ſoon, wiſe men not at all. *Ital.*

He who *marrieth* for wealth doth ſell his liberty.

Who *marrieth* for love without money hath good nights and ſorry days. *Ital. Hiſpan.*

One eye of the *maſters* ſees more then ten of the ſervants. *Ital.*

Though the *maſtiffe* be gentle, yet bite him not by the lip.

Uſe the *means*, and God will give the bleſſing.

Meaſure thrice what thou buyeſt, and cut it but once. *Ital.*

Meaſure is a merry mean.

He is not a *merchant* bare, that hath *money*, worth or ware.

Good to be *merry* at meat.
Metal is dangerous in a blind horſe.
Mills and wives are ever wanting.
The *mill* cannot grind with the water that is paſt.
The abundance of *money* ruines youth.
The skilfulleſt wanting *money* is ſcorn'd.
He that hath *money* in his purſe cannot want a head for his ſhoulders.
Ready *money* will away.
Money is that Art hath turn'd up trump.
Money is welcome though it come in a ſh---clout.
The *morning* Sun never laſts a day.
The good *mother* ſaith not, will you, but gives. *Ital.*
You muſt not let your *mouſe-trap* ſmell of cheeſe.
Muſick helps not the tooth-ach.

N.

ONe *nail* drives out another. *Gall.* Un clou pouſſe l' autre.
A good *name* keeps its luſtre in the dark.
He who but once a good *name* gets,
May piſs a bed and ſay he ſweats. *Ital.*
The evil wound is cured, but not the evil *name*.
Nature draws more then ten oxen.
Who periſheth in *needleſs* danger is the Devils martyr.
New meat begets a new appetite.
When thy *neighbours* houſe doth burn, be carefull of thine own.
Tua res agitur paries cùm proximus ardet.

He

He that runs in the *night* ſtumbles.
The *nightingale* and the cuckow ſing both in one moneth.
The more *noble*, the more humble.
Cold weather and knaves come out of the *North.*
Nothing down, nothing up.
Nothing have, nothing crave.
By doing *nothing* we learn to do ill. *Nihil agendo malè agere diſcimus.*
It's more painful to do *nothing* then ſomething.
He that hath *nothing* is not contented.
The *Nurſes* tongue is priviledged to talk.

O.

THe *offender* never pardons. *Ital.*
The *Off-ſpring* of them that are very old or very young laſteth not.
It's ill healing an *old* ſore.
He wrongs not an *old* man, who ſteals his ſupper from him. *Hiſpan.*
If the *old* dog barkes, he gives counſel.
Can vecchio non baia ind arno. Ital.
Old friends and old wine are beſt. *Gall.* and old gold.
Old men, when they ſcorn young, make much of death. *Rather, as Mr. Howell hath it*, When they ſport with young women.
When Bees are *old* they yield no honey.
The *old* mans ſtaff is the rapper at Deaths door. *Hiſ.*

An *old* knave is no babe.
Where *old* age is evil, youth can learn no good.
When an *old* man will not drink, go to ſee him in another world. *Ital.*
He who hath but *one* hog makes him fat, and he who hath but one ſon makes him a fool. *Ital.*
One ſhrewd turn asks another.
One ſlumber invites another.
All feet tread not in *one* ſhoe.
If every one would mend *one*, all would be amended.
One and none is all one. *Hiſpan.*
There came nothing *out* of the ſack but what was in it.
It's a rank courteſie when a man is forc't to give thanks for his *own*.
The ſmoke of a mans *own* houſe is better then the fire of anothers. *Hiſpan.*
Where ſhall the *Ox* go but he muſt labour.
Take heed of an *Ox* before, an Aſſe behind, and a Monk on all ſides. *Hiſpan.*

P.

MAny can *pack* the cards that cannot play.
Let no womans *painting* breed thy ſtomachs fainting.
Painted pictures are dead ſpeakers.
On *painting* and fighting look aloof off.
He that will enter into *Paradiſe* muſt have a good key.

Say

Say no ill of the year till it be *paſt*.
Every *path* hath a puddle.
Patch and long ſit, build and ſoon ſlit.
Patience is a flower grows not in every ones garden.
Herein is an alluſion to the name of a Plant ſo called, i. e. Rhabarbarum Monachorum.
He who hath much *peaſe* may put the more in the pot.
Let every *pedler* carry his own burden.
There's no companion like the *penny*. *Hiſpan.*
He that takes not up a *pin* ſleights his wife.
He that *pitieth* another remembreth himſelf. *Hiſp.*
Play, women and wine undo men laughing.
Noble *plants* ſuit not a ſtubborn ſoil.
Fly *pleaſure* and it will follow thee.
Never *pleaſure* without repentance.
The *pleaſures* of the mighty are the tears of the poor.
If your *plow* be jogging you may have meat for your horſes.
Poor men have no ſouls.
There are none *poor* but ſuch as God hates
Poverty parteth friends [or fellowſhip.]
Poverty is the mother of health.
True *praiſe* takes root and ſpreads.
Neither *praiſe* nor diſpraiſe thy ſelf, thine actions ſerve the turn.
He that will not be ſaved needs no *preacher*.
Prettineſs dies quickly.
Who draws his ſword againſt his *Prince*, muſt throw away the ſcabbard.

It's an ill *procession* where the Devil holds the candle.

Between promising and performing a man may marry his daughter. *Gall.*

He *promiseth* like a merchant, and pays like a man of war.

To *promise* and give nothing is a comfort to a fool.

He is *proper* that hath proper conditions.

Providence is better then rent.

He hath left his *purse* in his other hose.

A full *purse* makes the mouth to speak.

An empty *purse* fills the face with wrinkles.

R.

IT's possible for a *ram* to kill a butcher.

The *rath* sower ne're borrows o'th'late.

A man without *reason* is a beast in season.

Take heed of enemies *reconcil'd*, and of meat twice boil'd. *Hispan.*

A good *Recorder* sets all in order.

Remove an old tree, and it will wither to death.

When all is consum'd, *Repentance* comes too late.

He may freely receive courtesies that knows how to *requite* them.

God help the *rich*, the poor can beg.

Riches are but the baggage of Fortune.

When *riches* increase the body decreaseth. *For most men grow old before they grow rich.*

Riches are like muck which stink in a heap, but spread abroad, make the earth fruitful.

It's

It's eaſie to *rob* an Orchard, when none keeps it.
A *rugged* ſtone grows ſmooth from hand to hand.
Better to *rule* then be ruled by the rout.
The *ruſty* ſword and empty purſe plead performance of covenants.

S.

IT's a bad *ſack* will abide no clouting.
When it pleaſeth not God, the *Saint* can do little. *Hiſp. Ital.*
Salmon and Sermon have their ſeaſon in Lent. *Gall.*
A *Scepter* is one thing, a ladle another. *Alia res ſceptrum, alia plectrum.*
You pay more for your *ſchooling*, then your learning is worth.
Who robs a *Scholar* robs twenty men. *For commonly he borrows a cloak of one, a ſword of another, a pair of boots of a third, a hat of a fourth*, &c.
Who hath a *ſcold* hath ſorrow to his ſops.
Being on the *Sea* ſail, being on the land ſettle.
They complain wrongfully on the *Sea*, who twice ſuffer ſhipwrack.
Every thing is good in its *ſeaſon*. (pleaſure.
Would you know *ſecrets*, look them in grief or
He who *ſeeketh* trouble never miſſeth it.
A man muſt *ſell* his ware after the rates of the market.
He who *ſerves* well, needs not be afraid to ask his wages.
The groat is ill ſaved that *ſhames* the maſter. (*Ital.*
It's a fooliſh *ſheep* that makes the wolf his confeſſor

Ships fear fire more then water.
A great *ship* doth ask deep waters.
The chamber of *ſickneſs* is the chappel of devotion.
Silence doth ſeldom harm.
Silence is the beſt ornament of a woman.
Silks and Sattins put out the fire in the kitchin.
He that *ſings* on Fryday ſhall weep on Sunday.
The *ſinging-man* keeps his ſhop in his throat. *Hiſp.*
Sit in your place and none can make you riſe.
Slander leaves a ſcore behind it. *Calumniare fortiter aliquid adhærebit.*
Sloth turneth the edge of wit.
Better the laſt *ſmile* then the firſt laughter.
A *ſmiling* boy ſeldom proves a good ſervant.
The *Smith* and his penny are both black.
Whether you do boil *ſnow* or pound it, you can have but water of it.
Sorrow is good for nothing but ſin.
When *ſorrow* is a ſleep wake it not.
Souldiers in peace are like chimneys in ſummer.
Who *ſows* his corn in the field truſts in God.
He that *ſpeaks* me fair and loves me not, I'll ſpeak him fair and truſt him not.
He that *ſpeaks* doth ſow, he that holds his peace doth reap. *Ital.*
Speech is the picture of the mind.
Spend and be free, but make no waſte.
To a good *Spender* God is the treaſurer.
The Jews *ſpend* at Eaſter, the Moors at marriages, and the Chriſtians in ſuits of Law. *Ital.*
Who more then he is worth doth *ſpend*, he makes a rope his life to end.

Who

Who *ſpends* more then he ſhould, ſhall not have to ſpend when he would.

Who hath *ſpice* enough may ſeaſon his meat as he pleaſeth.

It's a poor *ſport* that is not worth the candle.

The beſt of the *ſport* is to do the deed & ſay nothing

That which will not be *ſpun*, let it not come between the ſpindle and the diſtaff.

They *ſteal* the hog and give away the feet in alms. *Hiſpan.*

Steal the gooſe and give the giblets in alms.

Step after ſtep the ladder is aſcended.

Who hath none to *ſtill* him, may weep out his eyes.

The *ſtill:ſt* humours are always the worſt.

Who remove *ſtones*, bruiſe their fingers.

Who hath skirts of *ſtraw*, needs fear the fire. *Hiſp.*

Stretch your legs according to your coverlet.

It's better to be *ſtung* by a nettle, then prick't by a roſe.

I *ſuck't* not this out of my fingers ends.

Though the *Sun* ſhines, leave not your cloak at home. *Hiſpan.*

In every Countrey the *Sun* riſeth in the morning.

He deſerves not the *ſweet* that will not taſte of the ſowre.

T.

THe *table* robs more then the thief.

Talk much and erre much (*ſaith the Spaniard*)

Talking

Talking pays no toll.
They *talk* of Chriſtmas ſo long, that it comes.
The *taſt* of the kitchin is better then the ſmell.
To him that hath loſt his *taſt*, ſweet is ſowre.
Who hath aking *teeth* hath ill tenants.
Tell a tale to a mare, and ſhe'll let a fart. *Gall.*
Aſino fabulam.
A *thin* meadow is ſoon mow'd.
The *thorn* comes forth with his point forwards.
The *thought* hath good legs, and the quill a good tongue. *Ital.*
A *thouſand* pounds and a bottle of hay, is all one thing at Dooms day.
There are more *threatned* then ſtruck.
He who dies of *threats*, muſt be rung to Church by farts.
He that is *thrown* would ever wreſtle.
When it *thunders*, the thief becomes honeſt.
The *tide* will fetch away what the ebb brings.
Time is the rider that breaks youth.
Every one puts his fault on the *times*.
Soon *todd* ſoon with God. *A northern Proverb, when a child hath teeth too ſoon.*
A long *tongue* is a ſign of a ſhort hand.
Better that the feet ſlip then the *tongue*.
He that ſtrikes with his *tongue*, muſt ward with his head.
The *tongue's* not ſteel, yet it cuts. *Gall.*
The *tongue* breaketh bone, though it ſelf have none.
The *tongue* talks at the heads coſt.
Too much breaks the bag. *Hiſp.*

Too much scratching pains, too much talking plagues
Trade is the mother of money. (*Gall.*
When the *tree* is faln, every man goeth to it with his hatchet. *Gall.*
Truth and oyl are ever above. *Hispan.*
Truth hath a good face, but bad clothes.

U.

NO cut to *unkindness.*
Unknown unkist.
Unminded unmon'd.
Under water, famine; under snow, bread. *Ital.*
Valour that parlies, is near yielding.
Valour can do little without discretion.
Vis consilii expers mole ruit sua. Et parvi sunt foris arma nisi sit consilium domi.
That's not good language that all *understand* not.
Where men are well *used*, they'll frequent there.

W.

HE that *waits* on another mans trencher, makes many a late dinner.
For *want* of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost.
War is deaths feast.
Who preacheth *war* is the Devils chaplain.
War makes thieves, and peace hangs them. *Gall. It.*

War,

War, hunting and Law, are as full of trouble as pleasure.

He that makes a good *war*, makes a good peace.

He is wise enough that can keep himself *warm.*

Good *watch* prevents misfortune.

He that hath a head of *wax*, must not walk in the Sun.

Where it is *weakest* there the thread breaketh.

Wealth's like rheum, it falls on the weakest parts.

The greatest *wealth*, is contentment with a little.

The gown's hers that *wears* it, and the world's his who enjoys it.

Change of *weather* is the discourse of fools. *Hisp.*

Expect not fair *weather* in winter on one nights ice.

He that goeth out with often loss.
At last comes home by *weeping* cross.

Weight and measure take away strife.

He that doth *well* wearieth not himself.

Well to work and make a fire,
It doth care and skill require.

Such a *welcome* such a farewel.

Welcome death, quoth the Rat, when the trap fell down.

As *welcome* as flowers in May.

I *wept* when I was born, and every day shews why.

Whores affect not you but your money.

Whoring and bawdery do often end in beggery.

A mans best fortune or his worst is a *wife.*

He that lets his *wife* go to every feast, and his horse drink at every water, shall neither have good wife nor good horse. *Ital. Or thus,*

He

He that lets his horſe drink at every lake,
And his *wife* go to every wake,
Shall never be without a whore and a jade.

Wife and children are bills of charges,
The cunning *wife* makes her husband her apron. *Hiſpan.*
The *wife* is the key of the houſe.
He that hath *wife* and children wants not buſineſs.
Where the *will* is ready, the feet are light.
To him that *wills*, ways are not wanting.
With as good a *will* as ever I came from ſchool.
He that doth what he *will*, oft doth not what he ought.
Will will have wilt, though will woe win.
Nothing is impoſſible to a *willing* mind.
Willows are weak, yet they bind other wood. *Ital.*
Pull down your hat on the *wind* ſide.
A good *Winter* brings a good Summer.
Wine is the maſters, but the goodneſs is the drawers.
Wine in the bottle doth not quench the thirſt. *Ital.*
Wine is a turn-coat, firſt a friend, then an enemy.
Wine that coſts nothing is digeſted e're it be drunk.
You cannot know *wine* by the barrel.
Wine wears no breeches. *Gall.* i. e. *Shews what a man is.*
You can't drive a *windmill* with a pair of bellows.
You may be a *wiſe* man though you can't make a watch.
Wiſe men care not for what they cannot have.

None

None is so *wise* but the fool overtakes him.

Better to have then *wish.*

Better it be done then *wish* it had been done.

It's *wit* to pick a lock and steal a horse, but wisdom to let them alone.

You have a little *wit* and it doth you good sometimes.

He hath enough to keep the wolf from the door. *That is, to satisfie his hunger, latrantem stomachum.*

Wolves lose their teeth, but not their memory.

Who hath a *wolf* for his mate, needs a dog for his man. *Ital.*

Who keeps company with the *wolf*, will learn to howl. *Chi prattica con lupi impara à hurlar.* Ita.

Women, priests and poultry have never enough. *Donne, preti & polli non son mai satolli.*

To *wo* is a pleasure in a young man, a fault in an old.

Green *wood* makes a hot fire.

Wood half burnt is easily kindled.

You were better give the *wool* then the sheep. *Meglio è dar la lana che la pecora.* Ital.

Many *words* will not fill a bushel.

Words and feathers are tost by the wind. *Hisp.*

Good *words* without deeds are rushes and reeds.

One ill *word* asketh another.

They must hunger in frost, that will not *work* in heat.

What is a *workman* without his tools.

There needs a long time to know the *world's* pulse.

This

This *world* is nothing except it tend to another.
A green *wound* is soon healed.
Wranglers never want words.

Y.

THe more thy *years*, the nearer thy grave.
Youth and white paper take any impreſſion.

Proverbs

Proverbs and Proverbial obſervations belonging to Health, Diet and Phyſick.

AN Ague in the Spring is Phyſick for a King.

That is if it comes off well. For an Ague is nothing elſe but a ſtrong fermentation of the bloud; Now as in the fermentation of other liquors there is for the moſt part a ſeparation made of that which is heterogeneous and unſociable, whereby the liquor becomes more pure and defæcate, ſo is it alſo with the bloud, which by fermentation (eaſily excited at this time by the return of the Sun) doth purge it ſelf, and caſt off thoſe impure heterogeneous particles which it had contracted in the winter time. And that theſe may be carried away, after every particular fermentation or paroxyſm, and not again taken up by the bloud, it is neceſſary or at leaſt very uſeful, to ſweat in bed after every fit. And an Ague-fit is not thought to go off kindly, unleſs it ends in a ſweat. Moreover at the end of the diſeaſe it is convenient to purge the body, to carry away thoſe more groſs and feculent parts which have been ſeparated by the ſeveral fermentations, and could not ſo eaſily be avoided by ſweat, or that ſtill remain in the bloud though not ſufficient to cauſe a paroxyſm. And that all perſons eſpecially thoſe of years may be leſſoned that they neglect not to purge their bodies after the getting rid of agues, I ſhall add a very material and uſeful obſervation of Doctor Sidenham's, *Sublato morbo* (ſaith he, ſpeaking of Autumnal feavers) *ager ſedulò purgandus eſt; incredibile enim dictu quanta morborum vis ex purgationis defectu poſt febres Autumnales ſubnaſcatur. Mi-*

ror

tor autem hoc à medicis minùs caveri, minùs etiam admoneri. Quandocunque enim morborum alterutrum (Febrem tertianam aut quartanam) paulò provectioris ætatis hominibus accidisse vidi, atque purgationem etiam omissam; certò prædicere potui periculosum aliquem morbum eosdem postea adoriturum, de quo tamen illi nondum somniaverant, quasi perfectè jam sanati.

Agues come on horseback, but go away on foot.
A bit in the morning is better then nothing all day.
Or, then a thump on the back with a stone.
You eat and eat, but you do not drink to fill you.

That much drinking takes off the edge of the Appetite to meat, we see by experience in great drinkers, who for the most part do (as we say) but pingle at their meat and eat little. *Hippocrates* observed of old, that Λιμὸν θώρηξις λύει; A good hearty draught takes away hunger after long fasting sooner by far then eating would do. The reason whereof I conceive is, because that acid humour which by vellicating the membranes of the stomack causes a sence of hunger, is by copious ingestion of drink very much diluted, and its acidity soon taken off.

An appple, an egg and a nut, you may eat after a Slut.

Poma, ova atque nuces, si det tibi sordida, gustes.

Children an chicken must be always picking.

That is, they must eat often, but little at a time. Often, because the body growing requires much addition of food; little at a time, for fear of oppressing and extinguishing the natural heat. A little oyl nourishes the flame, but a great deal poured on at once may drown and quench it. A man may carry that by little and little, which if laid on his back at once he would sink under. Hence old men,

who in this respect also, I mean by reason of the decay of their spirits and natural heat, do again become children, are advised by Physicians to eat often, but little at once.

Old young and old long.

Divieni tosto vechio se vuoi vivere lungamente vecchio. *Ital. Maturè fias senex si diu senex esse velis.* This is alledged as a Proverb by *Cicero* in his book *de senectute.* For as the body is preserved in health by moderate labour or exercise, so by violent and immoderate it is impaired and worn out. And as a great excess of any quality or external violence doth suddenly destroy the body, so a lesser excess doth weaken and partially destroy it, by rendring it less lasting.

They who would be young when they are old
must be old when they are young.

When the Fern is as high as a spoon
You may sleep an hour at noon.

The custom of sleeping after dinner in the summer time is now grown general in Italy and other hot Countreys, so that from one to three or four of the Clock in the afternoon you shall scarce see any one stirring about the streets of their cities. *Schola Salernitana* condemns this practise, *Sit brevis aut nullus tibi somnus meridianus: Febris, pigritiæ, capitis dolor atque Catarrhus. Hæc tibi proveniunt ex somno meridiano.* But it may be this advice was intended for us English (to whose King this book was dedicated) rather then the Italians or other inhabitants of hot Countreys, who in the Summer would have enough to do to keep themselves waking after dinner. The best way at least for us in colder climats is altogether to abstain from sleep; but if we must needs sleep, (as the Italian Physicians advise) either to take a nod sitting in a chair, or if we lie down strip off our clothes as at night, and go into bed, as the present Duke of *Tuscany* himself practises and advises his subjects to do, but by no means lie down upon a bed in our clothes.

When

When the Fern is as high as a ladle,
You may sleep as long as you are able.
When Fern begins to look red
Then milk is good with brown bread.

It is observed by good housewives, that milk is thicker in the Autumn then in the Summer, notwithstanding the grass most needs be more hearty, the juice of it being better concocted by the heat of the Sun in Summer time. I conceive the reason to be because the cattel drink water abundantly by reason of their heat in Summer, which doth much dilute their milk.

Every man is either a fool or a Physician after thirty years of age.

After dinner sit a while, after supper walk a mile.

Post epulas stabis vel passus mille meabis. I know no reason for the difference, unless one eats a greater dinner then supper. For when the stomach is full it is not good to exercise immediately, but to sit still awhile; though I do not allow the reason usually given *viz.* because exercise draws the heat outward to the exteriour parts, and so leaving the stomach and bowels cold, hinders concoction: for I believe that as well the stomach as the exteriour parts are hottest after exercise: And that those who exercise most, concoct most and require most meat. So that exercise immediately after meat is hurtful rather upon account of precipitating concoction, or turning the meat out of the stomach too soon. As for the reason they give for standing or walking after meales, *viz.* because the meat by that means is depressed to the bottom of the stomach; where the natural heat is most vigorous, it is very frivolous, both because the stomach is a wide vessel, & so the bottom of it cannot be empty, but what falls into it must needs fall down to the bottom: And because most certainly the stomach concocts worst when it is in a pendulous posture, as it is while we are standing. Hence, as the

Lord *Verulam* truly obſerves, Gally ſlaves and ſuch as exerciſe ſitting, though they fare meanly and work hard yet are commonly fat and fleſhy. Whereupon alſo he commends thoſe works or exerciſes which a man may perform ſitting, as ſawing with a hand-ſaw and the like. Some turn this ſaying into a droll thus.

After dinner ſleep a while, after ſupper go to bed.

An old Phyſician, a young Lawyer.

An old Phyſician becauſe of his experience; a young Lawyer, becauſe he having but little practiſe will have leiſure enough to attend your buſineſs, and deſiring thereby to recommend himſelf and get more, will be very diligent in it. The Italians ſay, An old Phyſician, a young Barber.

A good Chirurgion muſt have an Eagles eye, a Lions heart, and a Ladies hand.

Good keal is half a meal.

Keal, i. e. Pottage of any kind, though properly Keal be pottage made of Colewort, which the Scots call Keal, and of which uſually they make their broth.

If you would live ever, you muſt waſh milk from your liver.

Vin ſur laict c' eſt ſouhait, Laict ſur vin c' eſt venin. *Gall.* This is an idle old ſaw, for which I can ſee no reaſon but rather for the contrary.

Butter is gold in the morning, ſilver at noon, lead at night.

He that would live for ay muſt eat Sage in May.

That

That Sage was by our anceſtours eſteemed a very wholeſome herb, and much conducing to longevity appears by that verſe in *Schola Salernitana*,

Cur moriatur homo cui Salvia creſcit in horto?

After cheeſe comes nothing.
An egg and to bed.
You muſt drink as much after an egg as after an Ox.

This is a fond and ungrounded old ſaying.

Light ſuppers make clean ſheets.
He that goes to bed thirſty riſes healthy. Gall.

He that goes to bed thirſty, &c. I look upon this as a very good obſervation and ſhould adviſe all perſons not to go to bed with their ſtomachs full of wine, beer or any other liquour. For (as the ingenious Doctor *Lower* obſerves) nothing can be more injurious to the brain: of which he gives a moſt rational and true account, which take in his own words. *Cùm enim propter proclivem corporis ſitum urina à renibus ſecreta non ità facilè & promptè uti cùm erecti ſumus in veſicam per ureteres delabatur. Cùmque veſica cervix ex proclivi ſitu urinæ pondere non adeò gravetur; atque ſpiritibus per ſonnum in cerebrum aggregatis & quieſcentibus, veſica oneris ejus ſenſum non ità percipiat, ſed officii quaſi oblita eò copiò urinæ aliquando diſtenditur, ut majori recipiendæ ſpatium vix detur; inde fit ut propter impeditum per renes & ureteres urinæ decurſum, in totum corpus regurgites, & niſi diarrhœa proximo mane ſuccedat, aut noctuno ſudore evacuetur in cerebrum depoſi debet.* Tract. de Corde, cap. 2. pag. 141.

Qui couche avec la ſoif ſe leve avec la ſanté.

One hours sleep before midnight's worth two hours after.

For the Sun being the life of this Sublunary world, whose heat causes and continues the motion of all terrestrial animals, when he is furthest off, that is about midnight, the spirits of themselves are aptest to rest and compose, so that the middle of the night must needs be the most proper time to sleep in, especially if we consider the great expence of spirits in the day time, partly by the heat of the afternoon, and partly by labour and the constant exercise of all the senses; Wherefore then to wake is to put the spirits in motion, when there are fewest of them, and they naturally most sluggish and unfit for it.

Who goes to bed supperless, all night tumbles and tosses.

This is an Italian Proverb. Chi va à letto senza cena Tutta notte si dimena. That is, if a man goes to bed hungry, otherwise, He that eats a plentifull dinner may well afford to go to bed supperless, unless he hath used some strong bodily labour or exercise. Certainly it is not good to go to ones rest till the stomach be well emptied, that is if we eat suppers, till two hours at least after supper. For (as the old Physicians tell us) though the second and third concoctions be best performed in sleep, yet the first is rather disturbed and perverted. If it be objected, that labouring people do not observe such rule, but do both go to bed presently after supper, and to work after dinner, yet who more healthful then they? I answer that the case is different, for though by such practise they do turn their meat out of their stomachs before full and perfect concoction, and so multiply crude humours, yet they work and sweat them out again, which students and sedentary persons

do

do not. Indeed ſome men who have a ſtrong concoction and hot brains muſt to procure ſleep eat ſomething at night which may ſend up gentle vapours into the head, and compoſe the ſpirits. Chi ben cena ben dorme. *Ital.*

Often and little eating makes a man fat.

Fiſh muſt ſwim thrice.

Once in the water, a ſecond time in the ſawce, and a third time in wine in the ſtomach. Poiſſon, gorret & cochin vie en l'eau, & mort en vin. *Gall.* Fiſh and young ſwine live in water and die in wine.

Drink wine and have the gout, and drink no wine and have the gout too.

With this ſaying, intemperate perſons that have or fear the gout, encourage themſelves to proceed in drinking wine notwithſtanding.

Young mens knocks old men feel.

Quæ peccamus Juvenes ea luimus ſenes.

Go to bed with the lamb, and riſe with the lark.

Early to go to bed and early to riſe, makes a man healthy, wealthy and wiſe.

Waſh your hands often, your feet ſeldom; and your head never.

Eat at pleaſure, drink by meaſure.

This is a French Proverb, Pain tant qu' il dure, vin à meſure, and they themſelves obſerve it, For no people eat more bread, nor indeed have better to eat: And for

wine that most of them drink it well diluted, and never to any excess that I could observe. *The Italians have this saying likewise*, Pan mentre dura ma vin à misura.

Cheese it is a peevish else,
It digests all things but it self.

This is a translation of that old rhythming Latin verse.
Caseus est nequàm, quia digerit omnia se quàm.

The best Physicians are Dr. Diet, Dr. Quiet and Dr. Merryman.

This is nothing but that Distich of *Schola Salernitana* Englished.
Si tibi deficiant medici, medici tibi fiant.
Hæc via mens læta, requies, moderata diæta.

Drink in the morning staring,
Then all the day be sparing.
Eat a bit before you drink.
Feed sparingly and defie the Physician.
Better be meales many then one too merry.
You should never touch your eye but with your elbow.
Non patitur lædum fama, fides, oculus.

To these I shall add a few French and Italian Proverbs.

TEnez chaud le pied & la teste, Au demeurant viyez en beste. Which Mr. *Cotgrave* englishes

engliſhes thus, The head and feet kept warm, The reſt will take no harm.

Jeun chair & vieil poiſſon. *i. e.* Young fleſh and old fiſh are beſt.

Qui vin ne boit apres ſalade, eſt en danger eſtre malade. *i. e.* He that drinks not wine after ſalade, is in danger to be ſick.

Di giorni quanto voi, di notte quanto poi. i. e. *Cover your head by day as much as you will, by night as much as you can.*

Il peſſe guaſta l' acqua, la carne la concia. i. e. *Fiſh ſpoils water, but fleſh mends it.*

Pome, pere & noce Guaſtano la voce. *Apples, peares & nuts ſpoil the voice.*

Febre quartana Ammazza i vecchii, & i giovani riſana. *A Quartan Ague kills old men & healts young.*

Peſce, oglio & amico vecchio. *Old fiſh, old oil and an old friend are the beſt.*

Vitello, pullaſtro & peſce crudo ingraſſano i cimiterii. i. e. *Raw pulleyn, veal and fiſh make the churchyards fat.*

Vino di mezo, oglio di ſopra & miele di ſotto. *Of wine the middle, of oil the top, and of honey the bottom is beſt.*

Macrob Saturn. lib. 7. c. 12. *Quare igitur, Cur oleum quod in ſummo eſt, vinum quod in medio, mel quod in fundo optimum eſſe credantur. Nec cunctatus Diſarius ait, Mel quod optimum eſt reliquo ponderoſius eſt. In vaſe igitur mellis pars quæ in imo eſt reliquis præſtat pondere, & ideo ſuper-*

nante

mente pretiosior est. Contra in vase vini pars inferior ob mixtione facis non modo turbulenta, sed & sapore deterior est, pars verò summa aeris vicinia corrumpitur, &c.

Aria di fineſtra colpo di baleſtra. i. e. *The air of a window is as the ſtroke of a croſs-bow.*

Aſciuto il piede calda la teſta, e dal reſto vive da beſtia. i. e. *Keep your feet dry and your head hot, and for the reſt live like a beaſt.*

Piſcia chiaro & incaca al medico. i. e. *Piſſe clear and defie the phyſician.*

Proverbs and Proverbial Obſervations concerning Husbandry, Weather and the ſeaſons of the year.

JAniveer freez the pot by the fire.
If the graſs grow in Janiveer, It grows the worſe for 't all the year.

There's no general rule without ſome exception: for in the year 1667 the winter was ſo mild, that the paſtures were very green in January, yet was there ſcarce ever known a plentifuller crop of hay then the ſummer following.

When Candlemas day is come and gone
The ſnow lies on a hot ſtone.
February fill dike, Be it black or be it white;
But if it be white, It's the better to like.

Pluye de Feburier vaut es gaux de fumier. *Gall.* Snow brings a double advantage: It not only preſerves the corn from the bitterneſs of the froſt and cold, but enriches the ground by reaſon of the nitrous ſalt which it is ſuppoſed to contain. I have obſerved the Alps and other high mountains covered all the winter with ſnow, ſoon after it is melted to become like a garden, ſo full of luxuriant plants and variety of flowers. It is worth the noting, that mountainous plants are for the moſt part larger then thoſe of the ſame *genus* which grow in lower grounds; and that theſe ſnowy mountains afford greater variety of *ſpecies* then plain countreys.

Februeer

Februeer doth cut and ſhear.

All the moneths in the year curſe a fair Februeer. or thus,

The Welchman had rather ſee his dam on the beer,
Then ſo ſee a fair Februeer.

March in Janiveer, Janiveer in March I fear.

March hack ham, comes in like a lion, goes out like a lamb.

A buſhel of March duſt is worth a Kings ranſome.

March graſs never did good.

March wind and May Sun, make clothes white and maids dun.

March many weathers.

April ſhowers bring forth May flowers.

When April blows his horn, It's good both for hay and corn.

That is, when it thunders in April: for thunder is uſually accompanied with rain.

April borrows three days of March and they are ill.

An April floud carries away the frog and her brood.

A cold May and a windy, makes a full barn and a findy.

The merry moneth of May.

May come ſhe early or come ſhe late ſhe'll make the cow to quake.

May seldom passes without a brunt of cold weather. Some will have it thus, She'll bring the *Cow quake*. i. e. *Gramen tremulum*, which is true, but I suppose not the intent of the Proverb.

A May flood never did good.
Look at your corn in May, and you'll come weeping away: Look at the same in June, and you'll come home in another tune.
Shear your sheep in May, And shear them all away.
A swarm of Bees in May, is worth a load of hay: But a swarm in July, is not worth a fly.
When the wind's in the East, It's neither good for man nor beast.

The East-wind with us is commonly very sharp, because it comes off the Continent. Midland Countreys of the same latitude are generally colder then maritime, and Continents then Islands: and it is observed in *England* that near the sea-side, as in the County of *Cornwall*, &c. the snow seldom lies three days.

When the wind's in the South, It's in the rains mouth.

This is an observation that holds true all over *Europe*; and I believe in a great part of *Asia* too. For *Italy* and *Greece* the ancient *Latine* and *Greek* Poets witness: as Ovid. *Madidis notus evolat alis*. and speaking of the South, *Metamorph*. 1. he saith, *Contraria tellus nubibus assiduis pluviòq; madescit ab Austro*. *Homer* calles the North wind αἰθρηγενέτης. *Pliny* saith, *In totum venti omnes à Septentrione sicciores quàm à meridie*. *lib*. 2. *cap*. 47. For

Judæa

Judea in *Asia* the Scripture gives testimony; *Prov.* 25. 23. *The North-wind drives away rain.* Wherefore by the rule of contraries, the South-wind must bring it. The reason of this with the ingenious Philosopher *Des Cartes* I conceive to be, because those countreys which lie under and near to the course of the Sun, being sufficiently heated by his almost perpendicular beams, send up a multitude of vapours into the air, which being kept in constant agitation by the same heat that raised them require a great space to perform their motions in, and new still ascending they must needs be cast off part to the South and part to the North of the Suns course; So that were there no winds the parts of the earth towards the North and South poles would be most full of clouds and vapours. Now the North-wind blowing, keeps back those vapours, and causes clear weather in these Northern parts: but the South wind brings store of them along with it, which by the cold of the air are here condensed into clouds, and fall down in rain. Which accompt is confirmed by what *Pliny* reports of *Africa*, loc. cit. *Permutant & duo naturam cum situ: Auster Africæ serenus, Aquilo nubilus.* The reason is, because *Africa* being under or near the course of the Sun, The South-wind carries away the vapours there ascending: but the North-wind detains them, and by partly by compressing, partly by cooling them causes them to condense and descend in showers.

When the wind's in the South,
It blowes the bait into the fishes mouth.
No weather is ill, If the wind be still.
A hot May makes a fat Church-yard.
A green winter makes a fat Church-yard.

This Proverb was sufficiently confuted *Anno* 1667, in which the winter was very mild; and yet no mortality or Epidemical disease ensued the Summer or Autumn following.

We

We have entertained an opinion, that frosty weather is the most healthful, and the hardest winters the best. But I can see no reason for it, for in the hottest countreys of the world, as *Brazil*, &c. Men are longest lived where they know hot what frost or snow means, the ordinary age of man being an hundred and ten years: and here in *England* we found by experience, that the last great plague succeeded one of the sharpest frosty winters that hath lately happened.

Winter never rots in the sky.

Ne caldo, ne gelo resta mai in cielo. Ital.
Neither heat nor cold abides always in the sky.

It's pity fair weather should do any harm.

Hail brings frost i'th'tail.

A snow year, a rich year.

Anno di neve anno di bene. Ital.

A winters thunder's a summers wonder.

Quand il tonne en Mars on peut dire helas. *Gall.*

Drought never bred dearth in *England*.

Whoso hath but a mouth, shall ne're in *England* suffer drought. *v. in Sentent.*

When the sand doth feed the clay, *(which is in a wet summer)* England wo and well-a-day:
But when the clay doth feed the sand, *(which is in a dry summer)* Then it is well with *England*.

Because there is more clay then sandy ground in England.

The worse for the rider, the better for the bider.

Bon pais mauvais chemin. *Gall.* Rich land, bad way.

When

When the Cuckow comes to the bare thorn,
Sell your cow and buy you corn:
But when she comes to the full bit,
Sell your corn and buy you sheep.
If the cock moult before the hen,
We shall have weather thick and thin:
But if the hen moult before the cock,
We shall have weather hard as a block.

These prognosticks of weather and future p'enty, &c. I look upon as altogether uncertain; and were they narrowly observed would I believe, as often miss as hit.

I'th' old o'th' moon A cloudy morning bodes a fair afternoon.
As the days lengthen, so the cold strengthens.

Cresce di cresce'l freddo dice il pescador. Ital.

The reason is, for that the earth having been well heated by the Sun's long lying upon it in Summer time is not suddainly cooled again by the recess of the Sun, but retains part of its warmth till after the Winter Solstice: which warmth, notwithstanding the return and accesse of the Sun, must needs still languish and decay, and so notwithstanding the lengthening of the days the weather grows colder, till the externall heat caused by the Sun is greater then the remaining internall heat of the earth for as long as the externall is lesser then the internall (that is, so long as the Sun hath not force enough to produce as great a heat in the earth as was remaining from the last Summer) so long the internall must needs decrease. The like reason there is why the hottest time of the day is not just at noon, but about two of the clock in the afternoon and the hotest time of the year not just at the Summer Solstice, but about a moneth after, because till then the externall heat of the Sun is greater

greater then the heat produced in the earth. So if you put a piece of iron into a very hot fire it will not ſuddenly be heat ſo hot as the fire can make it, and though you abate your fire, before it be throughly heated, yet will it grow hotter and hotter, till it comes to that degree of heat which the fire it is in can give it.

If there be a rainbow in the eve, it will rain and leave: But if there be a rainbow in the morrow, It will neither lend nor borrow.
An evening red and a morning gray, Is a ſign of a fair day.

Le rouge ſoir & blanc matin Font rejouir le pelerin. *Gall.* Sera roſſa & negro matino Allegra il pelegrino. *Ital.* A red evening and a white morning rejoyce the pilgrim.

When the clouds are upon the hills they'll come down by the mills.
David and Chad ſow peaſe good or bad.

That is about the beginning of *March.*

This rule in gardening never forget,
To ſow dry, and to ſet wet.
When the ſloe-tree's as white as a ſheet,
Sow your barley whether it be dry or wet.
Sow beans i'th' mud, and they'll grow like wood.
Till St *James* his day be come and gone,
You may have hops or you may have none.
The pigeon never knoweth wo,
But when ſhe doth a benting go.
If the Partridge had the woodcocks thigh,
T'would be the beſt bird that ever did fly.

Yule is good on yule even.

That is, as I underſtand it, every thing in his ſeaſon. Yule is *Chriſtmas*.

Tripe's good meat if it be well wip't.
A Michaelmaſs rot comes n'ere i'th' pot.
A nagg with a weamb and a mare with nean. *i. e.* none.
Behind before, before behind, *a horſe is in danger to be prick't.*
You muſt look for graſs on the top of the oak tree.

Becauſe the graſs ſeldom ſprings well before the oak begins to put forth, as might have been obſerved the laſt year.

St. Matthie ſends ſap into the tree.
A famine in *England* begins at the horſe-manger.

In oppoſition to the rack: for in dry years when hay is dear, commonly corn is cheap: but when oats (or indeed any one grain) is dear, the reſt are ſeldom cheap.

Winters thunder and Summers flood,
Never boded Engliſhman good.
Butter's once a year in the cows horn.

They mean when the cow gives no milk. And butter is ſaid to be mad twice a year; once in Summer time in very hot weather, when it is too thin and fluid; and once in winter in very cold weather, when it is too hard and difficult to ſpread.

Barly

Barly-ſtraw's good fodder when the cow gives water.

On Valentines day will a good gooſe lay.

If ſhee be a good gooſe her dame well to pay,
She will lay two eggs before Valentines day.

Before *S. Chad* every gooſe layes both good and Bad.

It rains by planets.

This the Countrey people uſe when it rains in one place and not in another: meaning that the ſhowres are governed by the Planets, which being erratick in their own motions, cauſe ſuch uncertain wandring of clouds and falls of rain. Or it rains by Planets, that is, the falls of ſhowers are as uncertain as the motions of the Planets are imagined to be.

If Candlemas day be fair and bright
Winter will have another flight:
If on Candlemas day it be ſhowre and rain,
Winter is gone and will not come again.

This is a tranſlation or metraphraſe of that old Latin Diſtich;

Si Sol ſplendeſcat Maria purificante,
Major erit glacies poſt feſtum quam fuit ante.

Now though I think all obſervations about particular days ſuperſtitious and frivolous, yet becauſe probably if the weather be fair for ſome days about this time of the year, it may betoken froſt, I have put this down as it was delivered me.

Barnaby bright, the longeſt day and the ſhorteſt night.

Lucy light, the shortest day and the longest night.

S. Bartholomew brings the cold dew.

S. Matthie all the year goes by.

Because in Leap-year the supernumerary day is then intercalated.

S. Matthee shut up the Bee.

S. Valentine set thy hopper by mine.

S. Mattho, take thy hopper and sow.

S. Benedick sow thy pease or keep them in thy rick.

Red herring ne're spake word but een,
Broyl my back, but not my weamb.

Said the Chevin to the Trout,
My head's worth all thy bouk.

Meddlers are never good till they be rotten.

On Candlemas day you must have half your straw and half your hay.

At twelf-day the days are lengthened a Cock-stride. *The Italians say at Christmas.*

A cherry year a merry year:
A plum year a dumb year.

This is a puerile and senceless rythme without reason, as far as I can see.

Set trees at Allhallontide and command them to prosper: Set them after Candlemas and entreat them to grow.

This

This Dr. *J. Beal* alledgeth as an old Engliſh and Welch Proverb, concerning Apple and Pear-trees, Oak and Hawthorn quicks; though he is of Mr. *Reed's* opinion, that it's beſt to remove fruit-trees in the ſpring, rather then the Winter. Philoſoph. Tranſact. N. 71.

If you would fruit have,
You muſt bring the leaf to the grave.

That is you muſt tranſplant your trees juſt about the fall of the leaf, neither ſooner nor much later: not ſooner, becauſe of the motion of the ſap; not later, that they may have time to take root before the deep froſts.

To theſe I ſhall adjoin a few Italian.

PRimo porco, ultimo cane. i. e. *The firſt pig, but the laſt whelp of the litter is the beſt.*

Cavallo & cavalla cavalcalo in ſu la ſpalla,
Aſino & mulo cavalcalo in ſu'l culo. i. e.
Ride a horſe and mare on the ſhoulders, an Aſſe and mule on the buttocks.

A buon' hora in peſcaria & tardi in beccaria.
Go early to the fiſh-market, & late to the butchery.

Al amico cura li il fico, Al inimico il Perſico.
Pill a fig for your friend, and a peach for your enemy.

Proverbs and Proverbial observations referring to Love, Wedlock and Women.

LOve me little and love me long.
Hot love is soon cold.
Love of lads and fire of chats is soon in and soon out. *Darbish.*

Chats, *i. e.* chips.

Lads love's a busk of broom, Hot awhile and soon done. *Cheſh.*
Love will creep where it cannot go.
Chi ha amor nel petto ha le ſprone ne i fianchi, *Italian.*
He that hath love in his breaſt hath ſpurs in his ſides.
Love and Lordſhip like no fellowſhip.

Amor & ſeignoria non vogliono compagnia, *Ital.* Amour & ſeigneurie ne ſe tindrent jamais compagnie. *Gall.* *The meaning of our* Engliſh *Proverb is*, Lovers and Princes cannot endure rivals or partners. *Omniſque poteſtas Impatiens conſortis erit.* The *Italian* and *French*, though the ſame in words, have I think a different ſenſe, *viz.* *Non bene conveniunt nec in una ſede morantur Majeſtas & amor.*

Love

Love is blind.

Lovers live by love, as Larks by leeks.

This is I conceive in deriſion of ſuch expreſſions as living by love. Larks and leeks beginning with the ſame letter helped it up to be a Proverb.

Follow love and it will flee,
Flee love and it will follow thee.

This was wont to be ſaid of glory, *Sequentem fugit, fugientem ſequitur.* Juſt like a ſhadow.

Love and peaſe-pottage will make their way.

Becauſe one breaks the belly, the other the heart.

The love of a woman and a bottle of wine,
Are ſweet for a ſeaſon, but laſt for a time.

Love comes in at the windows, and goes out at the doors.

Love *and a cough cannot be hid.*

Amor tuſsiſque non celatur. The *French* and *Italians* add to theſe two the itch. L'amour, la touſſe & la galle ne ſe peuvent celer. *Gall.* Amor la rogna & la touſſe non ſi ponno naſcondere. *Ital.* Others add ſtink.

Ay be as merry as be can,
For love ne're delights in a ſorrowfull man.

Fair chieve all where love trucks.

Whom we love beſt, to them we can ſay leaſt.

He that loves glaſſe without G.
Take away L, and that is he.

Old pottage is sooner heated, then new made.

Old lovers fallen out are sooner reconciled then new loves begun, Nay the Comedian saith, *Amantium iræ amoris redintegratio est.*

Wedlock is a padlock.

Age and wedlock bring a man to his nightcap.

Wedding an ill wintering, tame both man and beast.

Marriages are made in heaven. *Nozze & magistrato dal cielo e destinato.* Ital.

Marry in haste and repent at leisure.

It's good to marry late or never.

Marry your Sons when you will, your Daughters when you can.

Marry your Daughters betimes, lest they marry themselves.

I've cur'd her from laying i'th'hedge, quoth the good man when he had wed his daughter.

Motions are not marriages.

More longs to marriage, then four bare legs in a bed.

Like blood, like good, and like age, make the happiest marriage.

Æqualem uxorem quære. τὴν κατ' σαυτὸν ἔλα. Unequal marriages seldom prove happy. *Si qua voles aptè nubere, nube pari.* Ovid. *Intolerabilius nihil est quàm fœmina dives.* Juvenal.

Many an one for land takes a fool by the hand. i. e. marries her or him.

He

He that's needy when he is married, ſhall be rich when he is buried.

Who weds e're he be wiſe, ſhall die e're he thrive.

It's hard to wive and thrive both in a year.

Better be half hang'd then ill wed.

He that would an old wife wed, Muſt eat an apple before he goes to bed,

Which by reaſon of its flatulency is apt to excite luſt.

Sweet heart and Honey-bird keeps no houſe.

Marriage is honourable, but houſe-keeping's a ſhrew.

We batchelours grin, but you married men laugh till your hearts ake.

Marriage and hanging go by deſtiny.

It's time to yoke when the cart comes to the caples, *i. e.* horſes. *Cheſh.*

That is, It's time to marry when the woman woes the man.

Courting and woing brings dallying and doing.

Happy is the woing, that is not long in doing.

Widows are always rich.

He that woes a maid muſt come ſeldom in her ſight.

But he that woes a widow muſt woe her day and night.

He that woes a maid muſt fain, lie and flatter: But he that woes a widow, muſt down with his breeches and at her.

This Proverb being ſomewhat immodeſt, I ſhould not have inſerted, but that I met with it in a little book, entitled

entitled *The Quakers spiritual Court proclaimed*, written by *Nathanael Smith*, Student in Physick: Wherein the Author mentions it as Counsell given him by one *Hilkiah Bedford*, an eminent Quaker in London, who would have had him to have married a rich widow, in whose house in case he could get her, this *Nathanael Smith* had promised *Hilkiah* a chamber gratis. The whole narrative is very well worth the reading.

It's dangerous marrying a widow because she hath cast her rider.

He that would the daughter win,
Must with the mother first begin.

A man must ask his wife leave to thrive.

He that looseth his wife and sixpence, hath lost a tester.

Che perde moglie & un quatrino, ha gran perdita del quatrino. Ital.

He that loses his wife and a farthing hath a great loss of his farthing.

There is one good wife in the Countrey, and every man thinks he hath her.

Wives must be had, be they good or bad.

He that tells his wife news, is but newly married.

A nice wife and a back door, do often make a rich man poor.

Saith Solomon the wise,
A good wife's a goodly prize.

A dead wife's the best goods in a mans house.

Long-tongued wives go long with bairn.

A man of straw, is worth a woman of gold.

This

This is a French *Proverb.* Un homme de paille vaut une femme d' or.

One tongue is enough for a woman.

This reason they give that would not have women learn languages.

A womans tongue wags like a lambs tail.

Three women and a goose make a market.

This is an Italian *one*, Tre donne & un occa fan un mercato.

A ship and a woman are ever repairing.

A spaniel, a woman and a walnut tree,
The more they're beaten the better still they be.

Nux, asinus, mulier simili sunt lege ligata.
Hæc tria nil rectè faciunt si verbera cessant.
Adducitur à Cognato, est tamen novum.

All women are good, *viz*, either good for something or good for nothing.

Women laugh when they can, and weep when they will.

Femme rit quand elle peut & pleure quand elle veut. *Gall.*

Women think *Place* a sweet fish.

A woman conceals what she knows not.

Women and dogs set men together by the ears.

As great pity to see a woman weep, as a goose go barefoot.

Winter-

Winter-weather and womens thoughts change oft.

A womans mind and winter-wind change oft.

There's no miſchief in the world done,
But a woman is always one.

A wicked woman and an evil, Is three half pence worſe then the Devil.

The more women look in their glaſſes, the leſs they look to their houſes.

A womans work is never at an end. *Some adde,* And waſhing of diſhes.

Change of women makes bald knaves.

Every man can tame a ſhrew, but he that hath her.

Better be a ſhrew then a ſheep.

For commonly ſhrews are good houſewives.

Better one houſe fill'd then two ſpill'd.

This we uſe when we hear of a bad Jack who hath married as bad a Jyll. For as it is ſaid of *Bonum, quò communius eò melius*; So by the rule of contraries, What is ill, the further it ſpreads the worſe. And as in a city it is better there ſhould be one *Lazaretto* and that filled with the infected, then make every houſe in a town a Peſthouſe, they dwelling diſperſedly or ſingly: So is it in a neighbourhood, &c.

Old maids lead apes in hell.

Batchelours wives and maids children are always well taught.

Chi non ha moglie ben la veſte.

Chi non ha figlivoli ben li paſce.

Maidens muſt be ſeen and not heard.

A dogs nose and a maids knees are always cold.

Young wenches make old wrenches.

As the goodman saith, so say we,
But as the good woman saith, so it must be.

Better be an old mans darling, then a young mans warling.

A grunting horse and a groaning wife seldom fail their master.

In time comes she whom Gods sends.

He that marries a widow and three children, marries four thieves.

Two daughters and a back door are three errant thieves.

A black man's a jewel in a fair womans eye.

Fair and sluttish, (or foolish) black and proud,
Long and lazy, little and loud.

Beautè & folie vont souvent de compagnie. *Gall.* Beauty and folly do often go hand in hand, are often match't together.

Put another mans child in your bosom, and he'll creep out at your elbow. *Chesh.*

That is, cherish or love him, he'll never be naturally affected toward you.

When the good man's from home the good wives table is soon spread.

The good man's the last knows what's amiss at home.

Dedecus ille domûs sciet ultimus.

'Tis

'Tis ſafe taking a ſhive of a cut loaf.
Wine and wenches empty mens purſes.
Who drives an Aſſe and leads a whore,
Hath pain and ſorrow evermore. *The Italians add,* & corre in arena.

The French *ſay,* Qui femme croit & aſne meine, ſon corps ne ſera ja ſans peine. *i. e.* He that truſts a woman and leads an aſſe, &c.

I'll tent thee, quoth Wood, If I can't rule my daughter, I'll rule my good. *Cheſh.*
Offing comes to boffing. *Cheſh.*

Offing, *i. e.* offering or aiming to do. The meaning is the ſame, with *Courting and woing brings dallying and doing.*

Free of her lips free of her hips.
A rouk-town's ſeldom a good houſe-wife at home.

This is a Yorkſhire *Proverb.* A Rouk-town is a goſſipping houſe-wife, who loves to go from houſe to houſe.

Quickly too'd, [*i. e.* toothed] and quickly go,
Quickly will thy mother have moe. *Yorkſh.*

Some have it quickly to'd, quickly with God, as if early breeding of teeth, were a ſign of a ſhort life, whereas we read of ſome born with teeth in their heads, who yet have lived long enough to become famous men, as in the *Roman* Hiſtory; *M. Curius Dentatus*, & *Cn. Papyrius Carbo* mentioned by *Pliny, lib. 7. c. 16.* and among our *Engliſh* Kings, *Rich. 3.*

It's

It's a ſad burden to carry a dead mans child.

A little houſe well fill'd, a little land well till'd, and a little wife well will'd.

One year of joy, another of comfort and all the reſt of content. *A marriage wiſh.*

My ſon's my ſon, till he hath got him a wife, But my daughter's my daughter all dayes of her life.

The lone ſheep's in danger of the wolf.

A light heel'd mother, makes a heavy heel'd daughter.

Becauſe ſhe doth all her work her ſelf, and her daughter the mean time ſitting idle, contracts a habit of ſloth. Mere pitieuſe fait ſa fille rogneuſe, *Gall.* A tender mother breeds a ſcabby daughter.

When the husband drinks to the wife, all would be well: When the wife drinks to the husband, all is well.

When a couple are newly married, the firſt moneth is honey-moon or ſmick ſmack: the ſecond is, hither an thither: the third is, thwick thwack: the fourth, the Devil take them that brought thee and I together.

Women muſt have their wills while they live, becauſe they make none when they die.

England is the Paradiſe of women.

And well it may be called ſo, as might eaſily be demonſtrated in many particulars, were not all the world already therein ſatisfied. Hence it hath been ſaid, that if a bridge were made over the narrow ſeas, all the women in *Europe* would

would come over hither. Yet is it worth the noting, that though in no Countrey of the world, the men are so fond of, so much governed by, so wedded to their wives, yet hath no Language, so many Proverbial invectives against women.

All meat's to be eaten, all maids to be wed.

It's a sad house where the hen crows lowder then the cock.

Trista è quella casa dove le galline cantano e'l gallo tace. Ital.

If a woman were as little as shee is good,
A peas-cod would make her a gown & a hood.

Se la donna fosse piccola come e buona, la minima foglia la farebbe una veste & una corona. Ital.

Many women many words, many geese many t....

Dove sono donne & ocche non vi sono parole poche. Ital.

Where there are women and geese there wants no noise.

Not what is she, but what hath she.

Protinus ad censum de moribus ultima fiet
Quæstio &c. Juven.

To these I shall add one French Proverb.

Maison faicte & femme à faire.

A house ready made but a wife to make, i. e.
One that is a virgin & young.

Ne femina ne tela à lume de candela. Ital.

Neither women nor linnen by candle-light.

An

AN ALPHABET
Of
Foculatory, *Nugatory*
And
Ruſtick Proverbs.

A.

YOu ſee what we muſt *all* come to if we live.
If thou be hungry, I am angry, let us go fight.
Lay on more wood, *Aſhes* give money.
Six *Awls* make a ſhoemaker.
All *aſidin* as hogs fighten.

B.

BAck with that leg.
Of all and of all commend me to *Ball*, for by licking the diſhes he ſaved me much labour.

Like a *Barbers* chair, fit for every buttock.
A *Bargain* is a bargain.
His *Baſhfull* mind hinders his good intent.
The ſon of a *Batchelour. i. e.* a baſtard.
Then the town-bull is a *Batchelour.* i. e. as ſoon as ſuch an one.
He ſpeaks *Bear-garden.*

That is, ſuch rude and uncivil, or ſordid and dirty language, as the Rabble that frequent thoſe ſports, are wont to uſe.

He that hath eaten a *Bear-pye* will always ſmell of the garden.
Your *Belly* chimes, it's time to go to dinner.
You ſhall have as much favour at *Billings-gate* for a box on the ear.
A *Black* ſhoe makes a merry heart.
He's in his better *Blew* clothes.

He thinks himſelf wondrous fine.

Have among you *blind* harpers.
Good *blood* makes bad puddings without groats or ſuet.

χθημὰ ἄνε, Nobility is nothing but ancient riches: and money is the idol the world adores.

A *Blot* in his Eſcucheon.
To be *bout*, *i. e.* without, as Barrow was. *Cheſh.*
To leave *Boyes-play*, and go to blow-point.

You'll

You'll not believe a man is dead till you ſee his *brains* out.

Well rhythm'd Tutour, *Brains* and ſtairs.

Now uſed in deriſion of ſuch as make paltry ridiculous rhythmes.

A *brinded* pig will make a good *brawn* to breed on.

A red-headed man will make a good ſtallion.

This buying of *bread* undoes us.

If I were to faſt for my life I would eat a good *break faſt* in the morning.

She *brides* it. She *bridles* up the head, or acts the *bride*.

As *broad* as long. *i. e.* Take it which way you will, there's no difference, it is all one.

To burſt at the broad ſide.

Like an old womans *breech*, at no certainty.

He's like a *buck* of the firſt-head.

Briſk, pert, forward, Some apply it to upſtart Gentlemen.

The ſpirit of *building* is come upon him.

He wears the *Bulls* feather.

This is a French Proverb, for a cuckold.

It melts like *butter* in a Sows tail: or, works like ſope &c.

I have a *bone* in mine arm.

This is a pretended excuſe, whereby people abuſe young children when they are importunate to have them do ſomething, or reach ſomething for them, that they are unwilling to do, or that is not good for them.

Burroughs end of ſheep, ſome one.

C.

EVery *cake* hath its make, but a ſcrape-cake hath two.

Every wench hath her ſweet-heart, and the dirtieſt commonly the moſt: make, *i. e.* match, fellow.

He *Capers* like a fly in a tarbox.

He's in good *carding*.

I would cheat mine own father at *cards*.

When you have counted your cards you'll find you have gained but little.

Catch that catch may.

The *cat* hath eaten her count.

It is ſpoken of women with child, that go beyond their reckoning.

He lives under the ſign of the *eats* foot.

He is hen-peckt, his wife ſcratches him.

Whores and thieves go by the *clock*.

Quoth the young *Cock*, I'll neither meddle nor make.

When he ſaw the old cocks neck wrung off, for taking part with the maſter, and the old hens; for taking part with the dame.

To order without a *Conſtable*.

He's no *Conjurer*.

Marry come up my dirty *Coſin*.

Spoke

Spoken by way of taunt, to those who boast themselves of their birth, parentage, or the like.

Cousin germans quite removed.
He's fallen into a *Cowturd*.

He looks like a *Cow*--- stuck with Primroses.
To a *Cows* thumb.
Crack me that nut, quoth Bumsted.
To rock the *Cradle* in ones spectacles.
Cream-pot love.

Such as young fellows pretend to dairy-maids, to get cream and other good things of them.

Cuckolds are christians.

The story is well known of the old woman, who hearing a young fellow call his dog cuckold, saies to him, Are you not ashamed to call a dog by a Christians name.

He has deserved a *Cushion*.

That is, he hath gotten a boy.

To kill a man with a *cushion*.
A *Curtain*-lecture.

Such an one as a wife reads her husband when she chides him in bed.

If a *Cuckold* come he'll take away the meat. *viz.*
If there be no salt on the table.
It's better to be a-cold then a *Cuckold*.
For want of *company* wellcome trumpery.
That's the *cream* of the jest.

It's but a *copy* of his countenance.
His *Cow* hath calved, or ſow pig'd.
He hath got what he ſought for, or expected.
With *Coſt* one may make pottage of a ſtool-foot.

D.

THe *Daſnel dawcock* ſits among the Doctours.

Corchorus inter olera. Corchorus is a ſmall herb of little account: Some take it to be the Male Pimpernel: beſide which there is another herb ſo called, which reſembles Mallowes, and is much eaten by the Egyptians.

When the *Devil* is blind.
Heigh ho, the *Devil* is dead.
Strike *Dawkin*, the *Devil* is i'th' hemp.
The *Devil* is good to ſome.
It's good ſometimes to hold a candle to the *Devil.*

Holding a candle to the devil is aſſiſting in a bad cauſe; an evil matter.

The *Devil* is i'th' dice.
When the *Devil* is a hog you ſhall eat bacon.
To give one the *Dog* to hold. *i. e.* To ſerve one a dog-trick.
It's a good *Dog* can catch any thing.
He looks like a *Dog* under a door.
Make *a-do* and have a-do.
I know what I do when I *drink*.
Drink off your drink, and ſteal no lambs.

Drift

Drift is as bad as unthrift.

He was hang'd that left his drink behind him.

Good fellows have a ſtory of a certain malefactour, who came to be ſuſpected upon leaving his drink behind him in an Alehouſe, at the News of an Hue and cry.

A good day will not mend him, nor a bad day impair him.

I'll make him *dance* without a pipe.

i. e. I'll do him an injury, and he ſhall not know how.

E.

I'll warrant you for an *Egg* at Eaſter.

F.

You two are *finger* and thumb.

My wife cryes *five* loaves a penny, *i. e.* She is in travel.

It's good *fiſh* if it were but caught.

It's ſpoken of any conſiderable good that one hath not, but talks much of, ſues for, or endeavours after. A future good, which is to be catched, if a man can, is but little worth.

To morrow morning I *found* an horſe-ſhoe.

The *Fox* was ſick, and he knew not where:

He clap't his hand on his tail, and ſwore it was there.

That which one moſt *forehets*, ſooneſt comes to paſs.

Quod quisq; vitet unquam, homini fatu cautum est in horas. Horat.

Look to him Jaylour, there's a *frog* i'th' ſtocks.

G.

THe way to be *gone* is not to ſtay here,
Good *gooſe* do not bite.
It's a ſorry *gooſe* will not baſte her ſelf.
I care no more for it then a *gooſe-t*.... for the *Thames*.
Let him ſet up ſhop on *Goodwins* ſands.

This is a piece of Country wit; there being an æquivoq; in the word *Good-win*, which is a ſurname, and alſo ſignifies gaining wealth.

He would live in a *gravel*-pit.

Spoken of a wary ſparing, niggardly perſon.

This *grow'd* by night.

Spoken of a crooked ſtick or tree, it could not ſee to grow.

Great doings at *Gregories*, heat the oven twice for a cuſtard.
He hath ſwallowed a *Gudgeon*.

He hath ſwore deſperately, *viz.* to that which there is a great preſumption is falſe: Swallowed a falſe oath.

The Devils *guts*. *i. e.* The ſurveyours chain.
A *good* fellow lights his candle at both ends.
God help the fool, quoth *Pedly*.

This

This *Pedley* was a naturall fool himſelf, and yet had uſually this expreſſion in his mouth. Indeed none are more ready to pity the folly of others, then thoſe who have but a ſmall meaſure of wit themſelves.

H.

HIs *hair* growes through his hood.
He is very poor, his hood is full of holes.

You have a *handſome* head of hair, pray give me a teſter.

When Spendthrifts come to borrow money they commonly uſher in their errand with ſome frivolous diſcourſe in commendation of the perſon they would borrow of, or ſome of his parts or qualities: The ſame be ſaid of beggers.

A *handſome* bodied man i'th' face.
Hang your ſelf for a paſtime.
If I be *hang'd*, I'll chuſe my gallowes.
A King *Harry's* face.
Better have it then *hear* of it.
To take *heart* of grace.
To be *hide-bound*.
This was a *Hill* in King Harry's dayes.
To be looſe i'th' *Hilts*.
Hit or miſſe for a cow-heel.
A *hober de hoy*, half a man and half a boy.
Hold or cut Codpiece point.
Hold him to't buckle and thong.
She's an *holy-day* dame.
You'll make *honey* of a dogſt..

That

That *horſe* is troubled with corns. *i. e.* foundred.
He hath eaten a *horſe*, and the tail hangs out at his mouth.
He had better put his *horns* in his pocket, then wind them.
There's but an hour in a day between a good *houſewife* and a bad.

With a little more pains, ſhe that flatters might do things neatly.

He came in hos'd and ſhod.

He was born to a good eſtate. He came into the world as a Bee into the hive: or into an houſe, or into a trade, or employment.

I.

I Am not the firſt, and ſhall not be the laſt.
To be *Jack* in an office.
An *inch* an hour, a foot a day.
A basket *Juſtice*; a Jyll Juſtice; a good fore-noon Juſtice.
He'll do *Juſtice* right or wrong.

K.

THere I caught a *Knave* in a purſe-net.
Knock under the board. *He muſt do ſo that will not drink his cup.*
As good a *knave* I know, as a knave I know not.
An horſe-*kiſs*. *A rude kiſs, able to beat ones teeth out.*

His

L.

His houſe ſtands on my *Ladyes* ground.
A long *lane* and a fair wind, and always thy heels here away.
Laſſes are lads leavings. *Cheſh.*

In the Eaſt part of *England*, where they uſe the word *Mothther* for a girl, they have a fond old ſaw of this nature, viz. *Wenches are ſtinkers bitches, girles are pedlers trulls, and modhdhers are boneſt mens daughters.*

He'll *laugh* at the wagging of a ſtraw.
Neither *lead* nor drive. *An untoward*, unmanageable perſon.
To play *leaſt* in ſight.
To go as if dead *lice* dropt out of him.

He is ſo poor and lean and weak, that he cannot maintain his lice.

Thou'lt *lie* all manner of colours but blew, and that is gone to the litting. *i. e.* dying.
Tell a *lie* and find the troth.
Liſtners ne'er hear good of themſelves.
To *lye* in bed and forecaſt.
Sick o'th' *Lombard* feaver, or of the idles.
She hath been at *London* to call a ſtrea a ſtraw, and a waw a wall. *Cheſh.*

This the common people uſe in ſcorn of thoſe who having been at *London* are aſhamed to ſpeak their own Countrey dialect.

She lives by *love* and lumps in corners.

Every

Every one that can lick a diſh: as much to ſay, as every one *ſimpliciter*, tag rag and bobtail.

It's a *lightning* before death.

This is generally obſerved of ſick perſons, that a little before they dye their pains leave them, and their underſtanding and memory return to them; as a candle juſt before it goes out gives a great blaze.

The beſt dog *leap* the ſtile firſt. *i. e.* Let the worthieſt perſon take place.

M.

Maxfield meaſure heap and thrutch. *i. e.* thruſt. *Cheſh.*

To find a *mares* neſt.

He's a *man* every inch of him.

A *match*, quoth *Hatch*, when he got his wife by the breech.

A *match*, quoth *Jack*, when he kiſt his dame.

All the *matter's* not in my Lord Judges hand.

Let him *mend* his manners, 't will be his own another day.

He's *metal* to the back. *A metaphor taken from knives and ſwords.*

'Tis *Midſummer* moon with you. *i. e.* You are mad.

To handle without *mittins*.

He was born in a *mill*. i. e. He 's deaf.

Samſon was a ſtrong man, yet could he not pay *money* before he had it.

Thou ſhalt have *moon-ſhine* i'th' muſtard-pot for it. *i. e.* nothing.

Sick

Sick o'th' *mulligrubs* with eating chop't hay.
You make a *muck-hill* on my trencher, quoth the Bride.

You carve me a great heap. I ſuppoſe ſome bride at firſt, thinking to ſpeak elegantly and finely might uſe that expreſſion; and ſo it was taken up in drollery; or elſe it's onely a droll, made to abuſe countrey brides, affecting fine language.

This *maid* was born odd.

Spoken of a maid who lives to be old, and cannot get a husband.

N.

N*Ipence* nopence, half a groat lacking two pence.
Would *No I thank you* had never been made.
His *noſe* will abide no jeſts.
Doth your *noſe* ſwell [or eek, *i. e.* itch] at that?
I had rather it wrung you by the *noſe* then me by the belly. *i. e.* a fart.
It's the *nature* o'th'beaſt.

O.

A Small *Officer*.
Once out and always out.
Old enough to lye without doors.
Old muckhills will bloome.
Old man when thou dieſt give me thy doublet.
An *old* woman in a wooden ruffe. *i. e.* in an antique dreſſe.

It

It will do with an *onyon*.
To look like an *owl* in an Ivy-bush.
To walk by *owl-light*.
He has a good estate, but that the right *owner* keeps it from him.
How do you after your *oysters*?
All *one* but their meat goes two wayes.

P.

THere's a *pad* i'th'straw.
As it pleases the *painter*.
Mock no *panyer-men*, your father was a fisher.
Every *pease* hath its veaze, and a bean fifteen.

A veaze vescia in Italian is *crepitus ventris*. So it signifies Pease are flatulent, but Beans ten times more.

You may know by a *penny* how a shilling spends.
Peter of *wood*, church and mills are all his. *Cheſh.*
Go *pipe* at *Padley*, there's a pescod feast.

Some have it, *Go pipe at Colston*, *&c.* It is spoken in derision to people that busie themselves about matters of no concernment.

He *pisses* backwards. *i. e.* does the other thing.
He has *pist* his tallow.

This is spoken of bucks who grow lean after rutting time, and may be applied to men.

Such a reason *pist* my goose.

He

He *playes* you as fair as if he pick't your pocket.
If you be not pleaſed put your hand in your pocket and *pleaſe* your ſelf.

A jeering expreſſion to ſuch as will not be pleaſed with the reaſonable offers of others.

As *Plum* as a jugglem ear. *i. e.* a quagmire. *Devonſh.*
To *pocket* up an injury.

i. e. To paſs it by without revenge, or taking notice.

The difference between the *poor*-man and the rich is, that the poor walketh to get meat for his ſtomach, the rich a ſtomach for his meat.
Prate is prate, but it's the duck layes the eggs.
She is at her laſt *prayers*.
Proo naunt your mare puts. *i. e.* puſhes.
It would vex a dog to ſee a *pudding* creep.
He was chriſtned with *pump-water*.

It is ſpoken of one that hath a red face.

Pye-lid makes people wiſe.

Becauſe no man can tell what is in a pye till the lid be taken up.

To ride poſt for a *pudding*.
Be fair condition'd, and eat bread with your *pudding*.
He's at a forc't *put*.

We'll

Q.

WE'll do as they do at *Quern*,
What we do not to day, we muſt do i'th morn.

R.

SOme *rain* ſome reſt, *A harveſt proverb.*
The dirt-bird [or dirt-owl] ſings, we ſhall have *rain.*

When melancholy perſons are very merry, it is obſerved that there uſually followes an extraordinary fit of ſadneſs; they doing all things commonly in extremes.

Every day of the week a ſhowre of *rain*, and on Sunday twain.

A *rich* rogue two ſhirts and a ragge.

Right maſter right, four nobles a year's a crown a quarter. *Cheſh.*

Room for cuckolds, &c.

He *roſe* with his A....upwards. *A ſign of good luck.*

He would live as long as old *Roſe* of *Pottern*, who liv'd till all the world was weary of him.

Let him alone with the Saints bell, and give him *rope* enough.

The laſs i'th'red petticoat ſhall pay for all.

Young men anſwer ſo when they are chid for being ſo prodigal

prodigal and expensive, meaning, they will get a wife with a good portion, that shall pay for it.

Neither *rhythme* nor reason.

Rub and a good cast.

Be not too hasty, and you'll speed the better: Make not more haste then good speed.

S.

'Tis sooner *said* then done.

School-boys are the reasonablest people in the world, they care not how little they have for their money.

A' *Scot* on Scots bank.

The *Scotch* ordinary. *i. e.* The house of office.

That goes against the *shins*. i. e. It's to my prejudice, I do it not willingly.

He knows not whether his *shoes* goes awry.

Sigh not but send, He'll come it he be unhang'd.

Sirrah your dogs, sirrah not me, For I was born before you could see.

Of all tame beasts I hate *Sluts*.

He's nothing but *skin* and bones.

To *spin* a fair thread.

Spit in his mouth and make him a mastiffe.

No man ever cryed *stinking* fish.

Stretching and yawning leadeth to bed.

To *stumble* at the truckle-bed.

To mistake the chamber-maids bed for his wives.

He could have *sung* well before he brake his left shoulder with whiftling.

Sweet-heart and bag pudding.

Nay ſtay, quoth *Stringer* when his neck was in the halter.

Say nothing when you are dead, *i. e.* be ſilent.

T.

HIs *tail* will catch the kin-cough.

Spoken of one that ſits on the ground.

A *tall* man of's hands, He will not let a beaſt reſt in's pocket.

He's Tom *Tell-troth*.

Two ſlips for a *teſter*.

The *tears* o th'tankard.

Four farthings and a *thimble* make a *tailours* pocket jingle.

To *throw* ſnot about. *i. e.* to weep.

Though he ſaith nothing, he pays it with *thinking*, like the Welchmans Jackdaw.

Tittle tattle, give the gooſe more hay.

Toſted cheeſe hath no maſter.

Trick for trick, and a ſtone in thy foot beſides, *quoth one, pulling a ſtone out of his mares foot, when ſhe bit him on the back, and he her on the buttock.*

Are there *traitours* at the table that the loaf is turn'd the wrong ſide upwards?

To *trot* like a Doe.

There's not a t.. to chuſe, quoth the good wife by her two pounds of butter.

He looks like a *Tooth-drawer. i. e.* very thin and meager.

That's as *true* as I am his uncle.

Turnſpits are dry.

V.

Veal will be cheap: Calves fall.

A jeer for thoſe who loſe the calves of their legs by &c.

In a ſhoulder of *veal* there are twenty and two good bits.

This is a piece of country wit. They mean by it, There are twenty (other ſay forty) bits in a ſhoulder of veal, and but two good ones.

He's a *velvet* true heart. *Cheſh.*

I'll *venture* it as *Johnſon* did his wife, and ſhe did well.

Up with it, if it be but a gallon, 't will eaſe your ſtomack.

W.

Look on the *wall*, and it will not bite you.

Spoken in jeer to ſuch as are bitten with *muſtard*.

A Scotch *warming-pan. i. e.* A wench.

The ſtory is well known of the Gentleman travelling in Scotland, who deſiring to have his bed warmed, the ſervant-maid doffs her clothes, and lays her ſelf down in it

a while. In Scotland they have neither bellowes, warming-pans, nor houses of office.

She's as quiet as a *wasp* in ones nose.

Every man in's *way*.

Water betwitch't, *i. e.* very thin beer.

Eat and *wellcome*, fast and heartily wellcome.

I am very *wheamow* (i. e. nimble) quoth the old woman, when she step't into the milk-bowl. *Yorksh.*

A *white-liver'd* fellow.

To shoot *wide* of the mark.

Wide quoth *Wilson*.

To fit like a *wire-drawer* under his work. *Yorksh.*

He hath more *wit* in's head then thou in both thy shoulders.

He hath plaid *wily beguild* with himself.

You may trusse up all his *wit* in an egg-shell.

Hold your tongue husband, and let me talk that have all the *wit*.

The *wit* of you, and the wooll of a blew dog will make a good medly.

This is the *world* and the other is the countrey.

When the Devill is dead there's a wife for *Humphrey*.

To *wrap* it up in clean linnen.

To deliver fordid or uncleanly matter in decent language.

A point next the *wrist*.

He

Y.

HE has made a *younger* brother of him.
The *younger* brother hath the more wit.
The *younger* brother is the ancienter Gentleman.
Old and tough, *young* and tender.

Miſcellany Proverbiall Sayings.

PUt a miller, a weaver and a tailour in a bag, and ſhake them, the firſt that comes out will be a thief.

Harry's children of *Leigh*, never an one like another.

A Seaman if he carries a millſtone will have a quait out of it. *Spoken of the common mariners, if they can come at things that may be eat or drunk.*

Go here away, go there away, quoth *Madge Whitworth*, when ſhe rode the mare i'th'tedder.

There's ſtruſhion, *i. e.* deſtruction, of honey, quoth *Dunkinly* when he lickt up the henturd.

I kill'd her for good will, ſaid *Scot*, when he kill'd his neighbours mare.

Gip with an ill rubbing, quoth *Badger* when his mare kickt.

This is a ridiculous expreſſion, uſed to people that are pettiſh and froward.

He's a Hot ſhot in a muſtard pot, when both his heels ſtand right up.

Three dear years will raiſe a bakers daughter to a portion. *'Tis not the ſmalneſs of the bread, but the knavery of the baker.*

I hope better quoth *Benſon*, when his wife bade him come in cuckold.

One, two, three, four, are juſt half a ſcore.

I'll make him fly up with Jackſons hens. *i. e.* undo him:

So when a man is broke, or undone, we ſay he is blown up.

I'll make him water his horſe at *High-gate*.

i. e. I'll ſue him, and make him take a journey up to *London*.

What have I to doe with *Bradſhaws* windmill? *Leyceſter*.

What have I to do with other mens matters?

He that would have good luck in horſes, muſt kiſs the Parſons wife.

He that ſmites his noſe, and hath it not, forfeits his face to the King.

A man can do no more then he can.

It's an ill gueſt that never drinks to his hoſt.

Run tap run tapſter.

This is ſaid of a tapſter that drinks ſo much himſelf, and is ſo free of his drink to others that he is fain to run away.

He hath got the fiddle, but not the ſtick.

i. e. The

i. e. The books but not the learning, to make use of them, or the life.

That's the way, to catch the old one on the nest.
This must be if we brew.

That is if we undertake mean and sordid, or lucrative employments, we must be content with some trouble, inconvenience, affronts, disturbance, &c.

Proverbiall Peripbrases of one drunk.

HE's disguised. He has got a piece of bread and cheese in's head. He has drunk more then he has bled. He has been i'th' Sun. He has a jagg or load. He has got a dish. He has got a cup too much. He is one and thirty. He is dag'd. He has cut his leg. He is afflicted. He is top-heavy. The malt is above the water. As drunk as a wheelbarrow. He makes indentures with his legs. He's well to live. He's about to cast up his reckoning or accompts. He has made an example. He is concerned. He is as drunk as Davids sow. He has stollen a manchet out of the brewers basket. He's straddled. He is very weary. He drank till he gave up his half-penny, *i. e.* vomited.

Proverbiall Phraſes and Sentences belonging to drink and drinking.

LIck your diſh. Wind up your bottome. Play off your duſt. Hold up your dagger hand. Make a pearl on your nail. To bang the pitcher. There's no deceit in a brimmer. Sup Simon the beſt is at the bottom. Ale that would make a cat to ſpeak. Fill what you will, and drink what you fill. He hath piſt out all he hath againſt the walls. She's not a good houſe-wife that will not wind up her bottom, *i. e.* take off her drink.

One that hath the Fr. Pox.

HE has been at Haddam. He has got the Crinckams. He is pepper'd. He is not pepper-proof. He has got a Kentiſh ague. He has got the new conſumption. He has got a clap. He has got a blow over the noſe with a French cowlſtaff. He is Frenchified. The Covent-garden ague. The Barnwell ague.

To make water, &c.

TO make a little maids water. To water the Marigolds. To ſpeak with a maid. To gather a roſe. To look upon the wall.

He

A Liar.

HE deſerves the whetſtone. He'll not let any body lye by him. He ſhall have the kings horſe. He's a long-bow-man. He lies as faſt as a dog can trot.

A great Lie.

THat was laid on with a trowel. That's a loud one. That's a lie with a witneſs; *a lie with a lacher.* That ſticks in's throat. If a lie could have choked him, that would have done it. The dam of that was a whisker.

A Bankrupt.

HE's all to pieces. He has ſh..... i'th' plum-bag. He's blown up. He has ſhut up ſhop-windows. He dare not ſhew his head. He hath ſwallowed a ſpider. He hath ſhewn them a fair pair of heels. He is marched off. He goes on's laſt legs. He is run off his legs.

A Wencher.

HE loves lac't mutton. He'll run at ſheep. He'll commit poultry. He'll have a bit for's cat. He keeps a caſt of Merlins. Men of his hair are ſeen oftner at the B.... court then at the gallows.

A Whore.

A Whore.

She's like a cat, ſhe'll play with her tail. She's as right as my leg. A light-skirts. A kind-hearted ſoul. *She's looſe i'th' hilts.* A Lady of pleaſure. As errant a wh..... as ever piſt. A Cockatrice. A Leman. Shee's as common as a barbers chair. As common as the high way. She lyes backward and lets out her fore-rooms. She is neither wife, widow, nor maid.

A covetous perſon.

His money comes from him like drops of blood. *He'l flay a flint. He'l not loſe the droppings of his noſe.* He ſerves the poor with a thump on the back with a ſtone. He'll dreſs an egg, and give the offall to the poor. He's like a ſwine, never good unill he come to the knife. *Avarus niſi cùm moritur nil rectè facit.* Lab. His purſe is made of a toads skin.

Proverbiall Phraſes relating to ſeveral trades.

The ſmith hath always a ſpark in's throat. The ſmith and his penny are both black. Nine Taylours make a man. Coblers law, he that takes money

money muſt pay the ſhot. To brew in a bottle and bake in a bag. The Devil would have been a weaver but for the Temples. The gentle craft. S. Hughs bones. A Hangman is a good trade, he doth his work by day-light. It is good to be ſure. Toll it again quoth the miller. Any tooth good Barber. A horſe-doctour, *i. e.* a farrier. He ſhould be a ba er by's bow-legs. Take all and pay the baker. He drives a ſubtill trade.

Proverbs

Proverbs that are entire Sentences.

A

Long *absent* soon forgotten

Parallel to this are, *Out of sight out of mind*, and, *Seldome seen soon forgotten*: And not much different those Greek ones. Τηλοῦ γαίοντες φίλοι οὐκ εἰσὶ φίλοι. Friends dwelling afarre off are no friends. And Πολλὰς φιλίας ἀπροσηγορία διέλυσε. Forbearance of conversation dissolves friendship.

Adversity makes a man wise not rich.

The French say, *Vent au visage rend un homme sage*. The wind in a mans face makes him wise. If to be good be the greatest wisdom, certainly affliction and adversity make men better. *Vexatio dat intellectum.*

He that's *afraid* of every grass, must not piss in a meadow.

Chi ha paura d'ogni urtica non pisci in herba. *Ital.* He that's afraid of every nettle, must not pisse in the grass.

He that's *afraid* of leaves must not come in a wood.

This is a *French* Proverb englished. *Qui a peur de fueilles ne doit aller au bois.*

He that's *afraid* of the wagging of feathers, must

muſt keep from among wild foul.

Mr. *Cotgrave* in his *French* Dictionary produces this as an *Engliſh* Proverb, parallel to the precedent.

He that's *afraid* of wounds muſt not come nigh a battell.

Theſe four Proverbs have all one and the ſame ſence. viz. That timorous perſons muſt keep as farr off from danger as they can. They import alſo, that cauſeleſs fear workes men unneceſſary diſquiet, puts them upon abſurd and fooliſh practiſes, and renders them ridiculous.

He'ſt ne're have thing good cheap that's *afraid* to ask the price. *Il n' aura ja bon marchè qui ne le demande.* Gall.

Agree, for the Law is coſtly.

This is good counſell back't with a good reaſon, the charges of a ſuit many times exceeding the value of the thing contended for. The Italians ſay, *Meglio è magro accordo che graſſa ſentenza.* A lean agreement is better then a fat ſentence.

A man cannot live by the *air*.

Good *Ale* is meat, drink and cloath.

Fair chieve good *Ale*, it makes many folks ſpeak as they think.

Fair chieve is uſed in the ſame ſence here as *Well-fare* ſometimes is in the South, that is, Good ſpeed, Good ſucceſs have it, I commend it. It ſhall have my good wiſh, or good word. *In vino veritas.*

We ſhall lie all *alike* in our graves.

Æqua tellus Pauperi recluditur regúmq; pueris. *Hor.* Mors ſceptra ligonibus æquat.

No living man *all* things can.

Non omnia poſſumus omnes. *Virgil.* See many ſentences to this purpoſe in *Eraſmus's Adages.*

Almoſt was never hang'd.
Almoſt and very nigh ſave many a lie.

The ſignification of this word *Almoſt* having ſome latitude, men are apt to ſtretch it to cover untruths.

Angry (or haſty) men ſeldome want woe.

Haſty in our language is but a more gentle word for angry. Anger indeed makes men haſty, and inconſiderate in their actions. *Furor iræq; mentem præcipitant.*

He that's *angry* without a cauſe muſt be pleaſed without amends.

Two *Anons* and a by and by is an hour and half.

Scald not your lips in *another* mans pottage.

Parallel hereto is that place, *Proverb. Chap.* 26. *v.* 17.

The higher the *Ape* goes the more he ſhews his tail.

The higher beggers, or baſe-bred perſons are advanced, the more they diſcover the lowneſs and baſeneſs of their ſpirits and tempers: For as the Scripture ſaith, *Prov.* 26.1. *Honour is unſeemly for a fool.* Tu fai come la ſimia, che piu va in alto piu moſtra il culo. *Ital.* The Italians I find draw this Proverb to a different ſence, to ſignifie one, who the more he ſpeaks the more ſport he makes, and the more ridiculous he renders himſelf.

Stretch your *arms* no further then your ſleeve will reach.

Me-

Metiri ſe quemq; modulo ſuo ac pede verum eſt.

Lend you mine A--- and ſh--- through my ribs.

That is, lend you that whereof I have neceſſary and frequent uſe, and want it my ſelf. It is a Ruſſick proverb, and of frequent uſe in this nation; and was, I ſuppoſe, brought over to us by ſome merchants that traded there.

Never be *aſhamed* to eat your meat.

Apud moſtam verecundari neminem decet. Eraſm. takes notice that this Proverb is handed down to us from the Ancients, ſave that the vulgar addes *neq; in lecto*: whereas (ſaith he) *Nuſquam magis habenda eſt verecundiæ ratio quàm in lecto & convivio.* Yet ſome there are who out of a ruſtick ſhamefac'tneſs or overmannerlyneſs are very troubleſom at table, expecting to be carv'd to, and often invited to eat, and refuſing what you offer them &c. The Italians ſay almoſt in the ſame words. *A tavola non biſogna haver vergogna.* And the French. *Qui a honte de manger a honte de vivre.* He that's aſhamed to eat, is aſhamed to live.

Every man muſt eat a peck of *Aſhes* before he dies.

Loſe nothing for *asking*.

Every *Aſs* thinkes himſelf worthy to ſtand with the kings horſes.

A kindly *Aver* will never make a good horſe.

This is a Scottiſh Proverb quoted by K. James in his *Baſilicon Doron*. It ſeems the word *Aver* in Scottiſh ſignifies a colt, as appears alſo by that other proverb, *An inch of a nagg is worth a ſpan of an Aver*: in our ancient writings *Averium* ſignifies any labouring beaſt, whether Ox or horſe, and ſeems to be all one with the Latine *Jumentum*.

Aw makes Dun draw.

B.

That which is good for the *back* is bad for the head.

Omnis commoditas ſua ſert incommoda ſecum.

He loves *bacon* well that licks the Swine-ſty door.

Where *bad's* the beſt, naught muſt be the choice.

A *bad* buſh is better then the open field.

That is, it's better to have any though a bad friend of relation, then to be quite deſtitute and expoſed to the wide world.

A *bad* ſhift is better then none.

When *bale* is hext boot is next.

Hext is a contraction of higheſt, as next is of nigheſt. Bale is an old *Engliſh* word ſignifying miſery, and boot profit or help. So 'tis as much as to ſay, When things are come to the worſt they'l mend. *Cùm duplicantur lætores venit Moſes.*

A *bald* head is ſoon ſhaven.

Make not *balks* of good ground.

A balk, Lat. *Scamnum*; a piece of earth which the plow ſlips over without turning up or breaking. It is alſo

also used for narrow slips of land left unplowed on purpose in champian countreys, for boundaries between mens lands or some other convenience.

A good face needs no *band*; and a bad one deserves none.

Some make a rhyme of this, by adding. *And a pretty wench no Land.*

More words then one go to a *bargain*.
A good *bargain* is a pick-purse.

Bon marchè tire l'argent hors de la bourse. *Gall.* Good cheap is dear, for it tempts people to buy what they need not.

Bare walls make giddy house-wives.

i. e. Idle house-wives, they having nothing whereabout to busie themselves and shew their good housewivery. We speak this in excuse of the good woman, who doth like St. *Pauls* widow περιέρχεται τὰς οἰκίας, gad abroad a little too much, or that is blamed for not giving the entertainment that is expected, or not behaving her self as other matrons do. She hath nothing to work upon at home, she is disconsolate, and therefore seeketh to divert her self abroad: she is inclined to be virtuous, but discomposed through poverty. Parallel to this I take to be that *French* Proverb, *Vuides chambres font les dames folles*, which yet Mr. *Cotgrave* thus renders, Empty chambers make women play the wantons; in a different sence.

The greatest *barkers* bite not soreest: or dogs that *bark* at distance, bite not at hand.

Cane chi abbaia non morde. *Ital.* Chien qui abbaye ne mord pas. *Gall.* Canes timidi vehementiùs latrant. Cave tibi à cane muto & aqua silente. *Have a care of a silent dog and a still water.*

Sr John *Barley-corn*'s the strongest Knight.
It's a hard *battel* where none escapes.
Be as it it may be is no banning.
Every *bean* hath its black.

Vitiis nemo sine nascitur. Horat. πάσησι κορυδάλοισι χρῆ λόφον ἐγγενέσθαι. *Non est alauda sine crista. Omni malo Punico inest granum putre.* Ogni grano ha la sua semola. Every grain hath his bran. *Ital.*

Sell not the *bears* skin before you have caught him.

Non vender la pelle del orso inanzi che sia preso. *Ital.*

He must have iron nails that scratches a *Bear.*
A man may *bear* till his back breaks.

If people find him patient they'll be sure to load him.

You may *beat* a horse till he be sad, and a cow till she be mad.
All that are in *bed*, must not have quiet rest.
Where *Bees* are, there is honey.

Where there are industrious persons, there is wealth, for the hand of the diligent maketh rich. This we see verified in our neighbours the *Hollanders.*

A *Beggar* pays a benefit with a louse.

Beggers

Beggers muſt be no chooſers.

The *French* ſay, Borrowers muſt be no chooſers.

Set a *beggar* on horſe-back, and he'll ride a gallop.

Aſperius nihil eſt humili cùm ſurgit in altum. Claudian Il n' eſt orgueil que de pauvre enrichi. *Gall.* There is no pride to the inriched begger's. Il villan nobilitado non conoſce il parentado. *Ital.* The villain ennobled will not own his kindred or parentage.

Sue a *begger* and get a louſe.

Rete non tenditur accipitri neq; milvio, Terent. Phorm.

Much ado to bring *beggers* to ſtocks, and when they come there, they'll not put in their legs.

Beggers breed, and rich men feed.

A *begger* can never be bankrupt.

It's one *beggers* wo, to ſee another by the door go.

Καὶ πτωχὸς πτωχῷ φθονέει. Heſiod. *Etiam mendicus mendico invidet.*

A good *beginning* makes a good ending.

De bon commencement bonne fin *Gall.* & de bonne vie bonne fin. A good life makes a good death. *Boni principii finis bonus.*

Well *begun* is half done.

Dimidium facti qui cœpit habet. Horat. Which ſome make a Pentameter by putting in *bene* before *cœpit*.

Believe well and have well.

The *belly* hath no ears.

Venter non habet aures. Ventre affame'' a point d' oreilles. *Gall.* Diſcourſe to or call upon hungry perſons, they'll not mind you, or leave their meat to attend. Or, as *Eraſmus*, *Ubi de paſtu agitur, non attenduntur honeſtæ rationes.* Nothing makes the vulgar more untractable, hence and ſeditious, then ſcarcity and hunger. *Neſcit plebes jejuna timere.* There is ſome reaſon the belly ſhould have no ears, becauſe words will not fill it.

Better *belly* burſt then good {drink / meat} loſt.

Little difference between a feaſt and a *belly-full.*

A *Belly full's* a belly full, whether it be meat or drink.

When the *belly* is full, the bones would be at reſt.

The *belly* is not fill'd with fair words.

Beſt to *bend*, while 'tis a twig.

Udum & molle lutum es, nunc nunc properandus & acri,
Fingendus ſine fine rota. Perſ.

Qua præbet latas arbor ſpatiantibus umbras,
Quo poſita eſt primùm tempore virga fuit.
Tunc poteras manibus ſummâ tellure revelli,
Nunc ſtat in immenſum viribus acta ſuis. Ovid.

Quare tunc formandi mores (inquit Eraſmus) *cùm mollis adhuc ætas; tunc optimè aſſuëſcendum cùm ad quidvis cereum eſt ingenium.* Ce qui poulain prend en jeuneſſe, Il le continue en vieilleſſe. *Gall.* The tricks a colt getteth at his firſt backing, will whilſt he continueth never be lacking. *Gotgr.*

They

They have need of a *beſome* that ſweep the houſe with a turf.

The *beſt* is beſt cheap.

For it doth the buyer more credit and ſervice.

Make the *beſt* of a bad bargain.

The *beſt* things are worſt to come by.

Difficilia quæ pulchra: χαλεπὰ τὰ καλά.

Beware of had I wiſt.

Do as you're *bidden* and you'll never bear blame.

Birchen twigs break no ribs.

Birds of a feather flock together.

Like will to like. The Greeks and Latines have many Proverbs to this purpoſe, as Αἰεὶ κολοιὸς πρὸς κολοιὸν ἰζάνει. *Semper Graculus aſſidet Graculo.* Τέττιξ μὲν τέττιγι φίλος, μύρμαξ δὲ μύρμακι. Theocrit. *Cicada cicadæ chara, formicæ formica.* Ὡς αἰεὶ τὸν ὅμοιον ἄγει θεὸς ὡς τὸν ὅμοιον. Homer. Odyſſ. 5. *Semper ſimilem ducit Deus ad ſimilem.* Ὅμοιον ὁμοίῳ φίλον. *Simile gaudet ſimili.* & Ὅμοιον ὁμοίῳ ἐφίεται. *Simile appetit ſimile.* unde & Ὁμοιότης τῆς φιλότητος μήτηρ. Likeneſs is the mother of love. *Æqualis æqualem delectat.* Young men delight in the company of young, old men of old. Learned men of learned; wicked of wicked, good fellows of drunkards, &c. *Tully* in *Cat. maj. Pares cum paribus (ut eſt in vetere proverbio) facillimè congregantur.*

He's in great want of a *bird* that will give a groat for an owl.

One *bird* i'th' hand is worth two in the buſh.

E meglio aver hoggi un uovo che dimani una gallina. *Ital.* Better have an egg to day, then a hen to morrow. Mieux vaut un tenez que deux vous l' aurez. *Gall.* τὴν παρεοῦσαν ἄμελγε, τί τὸν φεύγοντα διώκεις. Theocr. *Præsentem mulgens, quid fugientem insequeris?* Νήπιος ὃς τὰ ἕτοιμα λιπὼν τ' ἀνέτοιμα διώκει. *Hesiod.* He that leaves certainty and sticks to chance, when fools pipe, he may dance.

It's an ill *bird* that berays its own nest.

Τὸν οἴκοι θησαυρὸν διαβάλλειν.

Every *bird* must hatch her own egg.

Tute hoc intristi omne tibi exedendum est. Terent. It should seem this Latine Proverb is still in use among the *Dutch*, For *Erasmus* saith of it, *Quæ quidem sententia vel hodie vulgo nostrati in ore est. Faber compedes quas fecit ipse gestet.* Auson.

Small *birds* must have meat.

Children must be fed, they cannot be maintained with nothing.

Birth is much, but breeding more.
If you cannot *bite*, never shew your teeth.
He that *bites* on every weed, must needs light on poison.
He that is a *blab* is a scab.
Black will take no other hue.

This Diers find true by experience. It may signifie, that vicious persons are seldom or never reclaimed. *Lanarum nigræ nullum colorem bibunt*, Plin. *lib.* 8. h. n.

He

He that wears *black*, muſt hang a bruſh at his back.

A *black* plum is as ſweet as a white.

The prerogative of beauty proceeds from fancy.

A *black* hen lays a white egg.

This is a French *Proverb.* Noire geline pond blanc oeuf. I conceive the meaning of it is, that a black woman may bear a fair child.

It is ill to drive *black* hogs in the dark.

They have need of a *bleſſing*, who kneel to a thiſtle.

Blind men can judge no colours.

Il cieco non giudica de colori. *Ital.* τί τυφλῷ καὶ κατόπτρῳ; *Quid cæco cum ſpeculo?*

The *blind* eat many a fly.

A man were better be half *blind*, then have both his eyes out.

Who ſo bold as *blind* bayard?

Ἀμαθία μὲν θράσος, λογισμὸς δ' ὄκνον φέρει. Ignorance breeds confidence, conſideration, ſlowneſs and warineſs.

Who ſo *blind*, as he that will not ſee?

Blow firſt and ſip afterwards.

Simul ſorbere & flare difficile eſt.

A *blot* is no blot unleſs it be hit.

Bluſhing is vertues colour.

Great *boast*, small roast.

Grands vanteurs petits faiseurs. *Gall.* Βριάρεος φαίνεται ὢν λαγώς. *Briareus esse apparet cùm sit lepus.* And θρασὺς πρὸ ἔργου ἐκ πολλοῦ κακός.

The nearer the *bone*, the sweeter the flesh.
He that is *born* to be hang'd, shall never be drown'd.
He that was *born* under a three half-penny planet, shall never be worth twopence.
He that goes a *borrowing* goes a sorrowing.
He that *borrows* must pay again with shame or loss.

Shame if he returns not as much as he borrowed, loss if more, and it's very hard to cut the hair.

The father to the *bough*; and the son to the plough.

This saying I look upon as too narrow to be placed in the family of Proverbs; it is rather to be deemed a rule or maxime in the tenure of Gavil kind, where though the father had judgement to be hang'd, yet there followed no forfeiture of his estate, but his son might (a happy man according to *Horace* his description) *paterna rura bobus exercere suis.* Though there be that expound this Proverb thus, The father to the bough, *i. e.* to his sports of hawking and hunting, and the son to the plow, *i. e.* to a poor husbandmans condition.

They that are *bound* must obey.
Bought wit is best, *v.* in W.
Better to *bow* then break.

Il vaut

Il vaut mieux plier que rompre. *Gall.* E meglio piegar che ſcavezzar. *Ital.*

A *bow* long bent at laſt waxeth weak.

L'arco ſi rompe ſe ſta troppo teſo. *Ital. Arcus nimis intenſus rumpitur.* Things are not to be ſtrained beyond their *tonus* and ſtrength. This may be applied both to the body and the mind: too much labour and ſtudy weakens and impairs both the one and the other.

Otia corpus alunt, animus quoque paſcitur illis;
Immodicus contra carpit utrumque labor.

Brag's a good dog, but that he hath loſt his tail.

Brag's a good dog if he be well ſet on: but he dare not bite.

Much *bran* and little meal.

Beware of *breed, Cheſh. i. e.* an ill breed.

That that's *bred* in the bone will never out of the fleſh.

Chi l'ha per natura fin alla foſſa dura. *Ital.* That which comes naturally continues till death. The Latines and Greeks have many Proverbial ſayings to this purpoſe, as *Lupus pilum mutat non mentem.* The wolf may change his hair (for wolves and horſes grow gray with age) but not his diſpoſition.

Naturam expellas furcâ licet uſque recurret. Horat. and Οὐποτε ποιήσεις τὸν καρκίνον ὀρθὸν βαδίζειν. *Ariſtoph.* You can never bring a crabfiſh to go ſtraight forwards. ὁ ξύλον ἀγκύλον ἀδύνατον ὀρθόν. Wood that grows crooked, will hardly be ſtraightned. Perſons naturally inclined to any vice, will hardly be reclaimed. For this Proverb is for the moſt part taken in the worſer ſenſe.

Let

Let every man praise the *bridge* he goes over. *i.e.*

Speak not ill of him who hath done you a courtesie, or whom you have made use of to your benefit; or do commonly make use of.

Bridges were made for wise men to walk over, and fools to ride over.
A *bribe* will enter without knocking.
A *broken* sack will hold no corn.

This is a French *Proverb englished*, Un sac perce ne peut tenir le grain: though I am not ignorant that there are many common both to *France* and *England*, and some that run through most Languages. Sacco rotto non tien miglio. *Ital.* Millet being one of the least of grains.

A *broken* sleeve holdeth the arm back.
Much *bruit* little fruit.
Who *bulls* the cow must keep the calf.

Mr *Howell* saith, that this is a Law Proverb.

The *burnt* child dreads the fire.

Almost all Languages afford us sayings and Proverbs to this purpose, such are παθὼν δέ τε νήπιος ἔγνω. *Hesiod.* ῥεχθὲν δέ τε νήπιος ἔγνω. *Homer.* *Piscator ictus sapit*, struck by the Scorpion fish or Pastinaca, whose prickles are esteemed venemous. Can' scottato da l' acqua calda ha paura poi della fredda. *Ital.* the same we find in *French*, Chien eschaudè craint l' eau froide. *i. e.* The scalded dog fears cold water.

Busie will have bands.

Persons that are medling and troublesome must be tied short.

Who

Who more *buſie* then they that have leaſt to do?

Every man as his *buſineſs* lies.

All is not *butter* the cow ſhites.

Non è tutto butyro che ſa la vocca. *Ital.*

What is a pound of *butter* among a kennel of hounds?

They that have good ſtore of *butter* may lay it Thick on their bread. [or put ſome in their ſhooes.]

Cui multum eſt piperis etiam oleribus immiſcet.

That which will not be *butter* muſt be made into cheeſe.

They that have no other meat, bread and *butter* are glad to eat.

Who *buyes* hath need of an hundred eyes, who ſells hath enough of one.

This is an Italian *Proverb.* Chi compra ha biſogno dicent' occhii, chi vende n' ha aſſai de uno. And it is an uſual ſaying, *Caveat emptor*, Let the buyer look to himſelf, The ſeller knows both the worth and price of his commodity.

Buying and ſelling is but winning and loſing.

A *calves*

C.

A *Calves* head will feaſt an hunter and his hounds.

A man *can* do no more then he can.

Care not would have it.

Care will kill a cat.

And yet a Cat is ſaid to have nine lifes. *Cura facit canos.*

Care's no cure.

A pound of *care* will not pay an ounce of debt.

Cento carre di penſieri non pageranno un' oncia di debito. *Ital. i. e.* An hundred cart-load of thoughts will not pay an ounce of debt.

The beſt *cart* may overthrow.

A muffled *cat* is no good mouſer.

Gatta guantata non piglia mai ſorice. *Ital.* A gloved cat, &c.

That *cat* is out of kind that ſweet milk will not lap.

You can have no more of a *cat* then her skin.

The *cat* loves fiſh, but ſhe's loath to wet her feet. *Or in rhyme thus.*

Fain would the *cat* fiſh eat,
But ſhe's loath her feet to wet.

Le chat aime le poiſſon,, mais il n' aime pas a meuiller le

le patte. *Gall.* In the ſame words, ſo that it ſhould ſeem we borrowed it of the *French.*

The more you rub a *cat* on the rump, the higher ſhe ſets up her tail.
The *cat* ſees not the mouſe ever.
Well might the *cat* wink when both her eyes were out.
When the *cat* winketh little wots the mouſe what the cat thinketh.
Though the *cat* winks a while, yet ſure ſhe is not blind.
How can the *cat* help it if the maid be a fool?

This is an *Italian* proverb, che ne puo la gatta ſe la maſſara è matta. Not ſetting up things ſecurely out of her reach or way.

That that comes of a *cat* will catch mice. *Ital.*

Parallel whereto is that *Italian* proverb. Chi di gallina naſce convien che rozole. *That which is bred of a hen will ſcrape.* Chi da gatta naſce ſorici piglia. *Ital.*

A *cat* may look on a King.
An old *cat* laps as much as a young kitlin.
When the *cat* is away, the mice play. *Ital.*

Les rats ſe promenent a l'aiſe la ou il n'y a point des chats. *Gall.* Quando la gatta non è in caſa, i ſorici ballano *Ital.*

When candles are out, all *cats* are gray.

Jone is as good as my Lady in the dark. Λυχνῦ ἀρθέντος πᾶσα γυνὴ ἡ αὐτή.

The

The *cat* knows who she lips she licks.
Cry you mercy, kill'd my *cat*.

This is spoken to them who do one a shrewd turn, and then make satisfaction with asking pardon or crying mercy.

By biting and scratching *cats* and dogs come together, Or, Biting and scratching gets the *cat* with kitlin.

i. e. Men and maid-servants that wrangle and quarrel most one with the other, are often observed to marry together.

Who shall hang the bell about the *cats* neck?

Appiccar chi vuol' il sonaglio à la gatta? *Ital.* The mice at a consultation held how to secure themselves from the cat, resolved upon hanging a bell about her neck, to give warning when she was near, but when this was resolved, they were as far to seek; for who would do it. This may be sarcastically applied to those who prescribe impossible or unpracticable means for the effecting any thing.

A scalded *cat* fears cold water. *v.* in S.
He that leaves *certainty* and sticks to chance,
When fools pipe he may dance.
They may sit i'th' *chair* that have malt to sell.
It *chanceth* in an hour, that comes not in seven years.

Plus enim fati valet hora benigni Quàm si te Veneris commendet epistola Marti. Horat. Every man is thought to have some lucky hour, wherein he hath an opportunity offered him of being happy all his life, could he but discern it and embrace the occasion. Accasca in un punto quel che non

accasca

accasca in cento anni. *Ital.* It falls out in an instant which falls not out in an hundred years.

There is *chance* in the cocks spur.
Change of pasture makes fat calves.
Charity begins at home.

Self-love is the measure of our love to our neighbour. Many sentences occurre in the ancient Greek and Latine Poets to this purpose, as, *Omnes sibi meliùs esse malunt quàm alteri.* Terent. Andr. *Proximus sum egomet mihi.* ibid. Φιλεῖ δ' ἑαυτοῦ μᾶλλον οὐδεὶς οὐδένα, &c. V. *Erasm Adag.* Fa bone á te & tuoi, E poi à gli altri se tu puoi. *Ital.* Μισῶ Σοφιστὴν ὅστις οὐκ αὐτῷ Σοφός.

When good *chear* is lacking our friends will be packing.
Those that eat *cherries* with great persons shall have their eyes sprinted out with the stones.
Chickens feed capons.

i. e. As I understand it, chickens come to be capons, and capons were first chickens.

It's a wise *child* knows his own father.

Οὐ γὰρ πώ τις ἔον γόνον αὐτὸς ἀνέγνω. Homer. Odyssa.

Childs pig, but fathers bacon.

Parents usually tell their children, this pig or this lambe is thine, but when they come to be grown up and sold, parents themselves take the money for them.

Charre-

Charre-folks are never paid.

That is, give them what you will they are never contented.

When the *child* is chriſtned, you may have god-fathers enough.

When a mans need is ſupplied or his occaſions over, people are ready to offer their aſſiſtance or ſervice.

Children and fools ſpeak truth.

The *Dutch* Proverb hath it thus, You are not to expect truth from any but children, perſons drunk or mad. *In vino veritas*, we know, Enfans & fols ſont Divins. *Gall.*

Children and fools have merry lives.

For out of ignorance or forgetfulneſs and inadvertency, they are not concern'd either for what is paſt, or for what is to come. Neither the remembrance of the one, nor fear of the other troubles them, but onely the ſence of preſent pain: nothing ſticks upon them, they lay nothing to heart. Hence it hath been ſaid, *Nihil ſcire eſt vita jucundiſſima*, to which that of *Eccleſiaſtes* gives ſome countenance. *He that encreaſeth knowledge encreaſeth ſorrow.*

Children ſuck the mother when they are young, and the father when they are old.
So we have the *chink* we'll bear with the ſtink.

Lucri bonus eſt odor ex re Quâlibet. Juvenal. This was the Emperour *Veſpaſians* anſwer to thoſe who complained of his ſetting gabels on urine and other ſordid things.

After

After a *Chriſtmas* comes a Lent.

The *Church* is not ſo large but the Prieſt may ſay Service in it.

The nearer the *Church* the further from God.

This is a *French* Proverb. *Pres de l'eglise loin de Dieu.*

Church-work goes on ſlowly.

Let the *Church* ſtand in the Church-yard.

Where God hath his *Church* the Devil will have his chappell.

Non ſi toſto ſi fa un templo à Dio comé il Diavolo ci fabrica una capella appreſſo. *Ital.*

Pater noſter built *Churches*, and Our father pulls them down.

I do not look upon the building of Churches as an argument of the goodneſs of the Roman Religion, for when men have once entertained an opinion of expiating ſin and meriting heaven by ſuch works, they will be forward enough to give not onely the fruit of their land, but even of their body for the ſin of their ſoul: and it's eaſier to part with ones goods then ones ſins.

Claw a *churl* by the breech, and he will ſh--- in your fiſt.

Perſons of ſervile temper or education, have no ſenſe of honour or ingenuity, and muſt be dealt with accordingly. *Ungentem pungit, pungentem ruſticus ungit.*

Which ſentence both the *French* and *Italian* in their languages have made a Proverb. Oignez villain qu'il vous poindra. *Gall.* &c. Inſomuch that one would be apt with

Ariſtotle to think, that there are *ſervi naturâ*.

The greateſt *clerks*, are not always the wiſeſt men.

For prudence is gained more by practiſe and converſation, then by ſtudy and contemplation.

It's the *clerk* makes the Juſtice.
Haſty *climbers*, have ſudden falls.

Thoſe that riſe ſuddenly from a mean condition to great eſtate or dignity, do often fall more ſuddenly, as I might eaſily inſtance in many Court-favourites: and there is reaſon for it, becauſe ſuch a ſpeedy advancement is apt to beget pride and conſequently folly in them, and envy in others, which muſt needs precipitate them. Sudden changes to extraordinary good or bad fortune, are apt to turn mens brains. A cader va chi troppo alto ſale. *Ital.*

The *clock* goes at it pleaſes the clark.
Can jack-an-apes be merry when his *clog* is at's heels?
Cloſe ſits my ſhirt, but cloſer my skin.

That is, I love my friends well, but my ſelf better: none ſo dear to me as I am to my ſelf. Or my body is dearer to me then my goods. Plus pres eſt la chair che la chemiſe. *Gall.*

A *cloſe* mouth catcheth no flies.

People muſt ſpeak and ſolicite for themſelves, or they are not like to obtain preferment. Nothing carries it like to boldneſs and importunate, yea, impudent begging. Men will give to ſuch *ſe defendendo*, to avoid their trouble, who would have no conſideration of the modeſt, though never

ſo

ſo much needing or well deſerving. Bocca trinciata moſca non ci entra *Ital.*

It's a bad *cloth* indeed will take no colour.

Cattiva è quella lana che non ſi puo tingere. *Ital.*

Cloudy mornings turn to clear evenings.

Non ſi malè nunc & olim ſic erit.

Better ſee a *clout* then a hole out.
They that can cobble and *clout*, ſhall have work when others go without.
Glowing *coals* ſparkle oft.

When the mind is heated with any paſſion, it will often break out in words and expreſſions, *Pſalm* 39. 1.

You muſt cut your *coat* according to your cloth.

Noi facciamo la ſpeſe ſecondo l' entrata. *Ital.* We muſt ſpend according to our income. Selon le pain il faut le couteau. *Gall.* According to the bread muſt be the knife. & Fol eſt qui plus deſpend que ſa rente ne vaut. *Gall.* He is a fool that ſpends more then his receits. *Sumptus cenſum nè ſupereat.* Plaut. Pœn. *Meſſe tenus propria vive.* Perſ.

Every *cock* is proud on his own dunghill.

Gallus in ſuo ſterquilinio plurimum poteſt. Senec. *in ludicro.* The *French* ſay, Chien ſur ſon fumire eſt hardi. A dog is ſtout on his own dunghill.

Let him that is *cold* blow the coal.
In the *coldeſt* flint there is hot fire.
Cold of complexion good of condition.
A ragged *colt* may make a good horſe.

An unhappy boy may make a good man. It is uſed ſometimes to ſignifie, that children which ſeem leſs handſome when young, do afterwards grow into ſhape and comelineſs: as on the contrary we ſay, fair in the cradle, and foul in the ſadle: and the *Scots*, A kindly ayer will never make a good horſe.

Company makes Cuckolds.
Compariſons are odious.
Conceited goods are quickly ſpent.
Confeſs and be hang'd.
An evill *conſcience* breaks many a mans neck.
He's an ill *cook* that cannot lick his own fingers.

Celuy gouverne bien mal le miel qui n' en taſte & ſes doigts n' en leche. *Gall.* He is an ill keeper of honey, who taſtes it not.

God ſends meat, and the Devil ſends *cooks*.
Salt *cooks* bear blame, but freſh bear ſhame.
Corn and horn go together.

i. e. for prices, when corn is cheap cattel are not dear, & *vice verſâ*.

Much *corn* lies under the ſtraw that is not ſeen.
More *coſt* more worſhip.
I'll not change a *cottage* in poſſeſſion for a kingdome in reverſion.

All

All *covet* all loſe.
Covetouſneſs brings nothing home.

Qui tout convoite tout perd. *Gall.* & qui trop empoigne rien n' eſtrain'd. He that graſps at too much, holds faſt nothing. The fable of the dog is known, who catching at the appearance in the water of the Shoulder of mutton he had in his mouth, let it drop in and loſt it. Chi tutto abbraccia nulla ſtringa. *Ital.*

A *cough* will ſtick longer by a horſe then half a peck of oats.
Good *counſell* lightly never comes too late.

For if good, it muſt ſuit the time when it is given.

Count not your chickens before they be hatch't.

Ante victoriam nè canas triumphum.

So many *countreys* ſo many cuſtomes.

Tant de gens tant de guiſes. *Gall.*

A man muſt go old to the *Court* and young to a *Cloyſter*, that would go from thence to heaven.
A friend in *Court* is worth a penny in a mans purſe.

Bon fait avoir amy en cour, car le proces en eſt plus court. *Gall.* A friend in Court makes the proceſs ſhort.

Far from *Court* far from care.
Full of *courteſie* full of craft.

Sincere and true-hearted perſons are leaſt given to complement and ceremony. It's ſuſpicious he hath ſome deſign upon me who courts and flatters me. Chi te fa piu carezza che non vuole, O ingannato t' ha, ò ingannar te vuole. *Ital.* He that makes more of you then you deſire or expect, either he hath cozen'd you or intends to do it.

Leſs of your *courteſie* and more of your purſe.

Re opitulandum non verbis.

Call me *couſin* but cozen me not.
Curſt *cowes* have ſhort horns.

Dat Deus immiti cornua curta bovi.
Providence ſo diſpoſes that they who have will, want power or means to hurt.

Who would keep a *cow*, when he may have a pottle of milk for a penny?
Many a good *cow* hath but a bad calf.

Ἀνδρῶν ἡρώων τέκνα πήματα. *Heroum filii mala.* Παῦροι γάρ τι παῖδες ὅμοιοι πατρὶ πέλουν· οἱ πλείονες χακίους, παῦροι δέ τε πατρὸς ἀρείους. *Homer. Odyſſ.* 8. *Ælius Spartianus* in the life of *Severus* ſhews by many examples, that men famous for learning, vertue, valour, ſucceſs have for the moſt part either left behind them no children, or ſuch as that it had been more for their honour and the intereſt of humane affairs that they had died childleſs. We might add unto thoſe which he produceth, many inſtances out of our own hiſtory. So *Edward* the firſt a wiſe and valiant Prince, left us *Edward* the ſecond: *Edward* the black Prince. *Richard* the ſecond: *Henry* the fifth a valiant and ſucceſsful King, *Henry* the ſixth a very unfortunate Prince, though otherwiſe a good man. And yet there want

want not in hiſtory inſtances to the contrary, as among the *French*, *Charles Martell*, *Pipin* and *Charlemain* in continual ſucceſſion, ſo *Joſeph Scaliger* the ſon, was in point of ſcholarſhip no whit inferiour to *Julius* the father. *Fortes creantur fortibus & bonis*, &c.

Where coyn's *not common, commons muſt be ſcant.*

A *colliers cow* and an ale wives ſow are always well fed.

Others ſay a poor mans cow, and then the reaſon is evident, why a colliers is not ſo clear.

Much *coyn* much care.

Creſcentem ſequitur cura pecuniam. Horat.

The greateſt *crabs* are not always the beſt meat.

Great and good are not always the ſame thing, though our Language oft makes them ſynonymous terms, as when we call a great way a good way, and a great deal a good deal, &c. in which and the like phraſes good ſignifies ſomewhat leſs then great, *viz.* of a middle ſize or indifferent. *Bonus* alſo in Latine is ſometimes uſed in the ſame ſenſe, as in that of *Perſius*. Sat. 2. *Bona pars procerum.* Les grands boeufs ne font pas les grands journees. *Gall.* The greateſt oxen rid not moſt work.

Crabs breed babs by the help of good lads.

Country wenches when they are with child uſually long for Crabs: or Crabs may ſignifie Scolds.

There's a *craft* in dawbing. or, There is more *craft* in dawbing then throwing dirt on the wall.

There is a myſtery in the meaneſt trade.

No man is his *crafts-maſter* the firſt day.

Neſſuno naſce maeſtro. Ital.

Shameleſs craving muſt have, &c. V. in S.

You muſt learn to *creep* before you go.

Soon *crooks* the tree that good *gambrell* would be.

A gambrell is a crooked piece of wood on which butchers hang up the carcaſſes of beaſts by the legs, from the *Italian* word *gamba* ſignifying a leg. Paralel to this is that other Proverb, It early pricks that will be a thorn. *Adeò à teneris aſſueſcere multum eſt.*

Each *croſs* hath it's inſcription.

Croſſes and afflictions come not by chance, they ſpring not out of the earth, but are laid upon men for ſome juſt reaſon. Divines truly ſay, that many times we may read the ſin in the puniſhment.

No *croſs* no crown.

It's ill killing a *crow* with an empty ſling.

The *crow* thinks her own bird faireſt.

Aſinus aſino, ſus ſui pulcher, & ſuum cuique pulchrum. So the Ethiopians are ſaid to paint the Devil white. Every one is partial to, and well conceited of his own art, his own compoſitions, his own children, his own countrey, &c. Self-love is a mote in every ones eye; it influences, biaſſes and blinds the judgements even of the moſt modeſt and perſpicacious

perſpicatious. Hence it is (as *Ariſtotle* well obſerves) that men for the moſt part love to be flattered. *Rhetor.* 2. & A tous oiſeaux leur nids ſont beaux. *Gall.* Every bird likes its own neſt. A ogni grolla paion' belli i ſuoi grollatini. *Ital.*

A *crow* is never the whiter for waſhing her ſelf often.

No carrion will kill a *crow*.

Cunning is no burden.

It is part of *Bias* his goods, it will not hinder a mans flight when the enemies are at hand.

Many things fall between the *cup* and the lip.

Multa caduni inter calicem ſupremáque labrà.

Πολλὰ μεταξὺ πίλει κύλικος καὶ χείλεος ἀκρῆ. *Citantur ab* A. Gell o. De la main à la bouche ſo perd ſouvent la ſoupe. *Gall.* Between the hand and the mouth, the broth is many times ſhed. Entre la bouche & le cueillier vient Souvent grand deſtourbier. *Gall.*

What cannot be *cured*, muſt be endured.

Levius fit patientia quicquid corrigere eſt neſas. Horat. Od

A bad *cuſtome* is like a good cake, better broken then kept.

A curſt *curre* muſt be tied ſhort.

A meſchant chien court lien. *Gall.*

Cuſtome is another nature.

Deſperate *cuts*, muſt have deſperate cures.

D.

HE that will not be ruled by his own *dame*, muſt be rul'd by his ſtepdame.

He *dances* well, to whom Fortune pipes.

Aſſai ben balla à chi Fortuna ſuona. *Ital.* The *French* have a Proverb, Mieux vaut une once de fortune qui une livre de ſageſſe. Better is an ounce of good Fortune, then a pound of good forecaſt.

They love *dancing* well, that dance among thorns.

When you go to *dance*, take heed whom you take by the hand.

It's as good to be in the *dark*, as without light.

Jone's as good as my Lady in the *dark*, *v.* in I.

One may ſee *day* at a little hole.

The better *day*, the better deed.

A bon jour bon oeuvre. *Gall.*
Dicenda bonâ ſunt bona verba die.

He never broke his hour that kept his *day*.

To *day* a man, to morrow a mouſe.

To *day* me, to morrow thee.

Aujourd' huy Roy, demain rien. *Gall.*

The longeſt *day* muſt have an end.

Il n'eſt ſi grand jour qui ne vienne à veſpre. *Gall.* Non vien

vien di, che non venga ſera. *Ital.*

Be the *day* never ſo long, at length cometh evenſong.

'Tis *day* ſtill while the Sun ſhines.

Speak well of the *dead.*

Mortuis non conviciandum, & De mortuis nil niſi bonum. Namque cùm mortui non mordent iniquum eſt ut mordeantur.

A *dead* mouſe feels no cold.

He that waits for *dead* mens ſhooes, may go long enough barefoot.

A longue corde tire qui d' autruy mort deſire. *Gall.* He hath but a cold ſuit who longs for another mans death.

After *death* the Doctour.

This is a French *Proverb*, Apres la mort le medecin, parallel to that ancient Greek one, Μετὰ πόλεμον ἡ συμμαχία. *Poſt bellum auxilium.* We find it in *Quintilians* Declam. *Cadavirib. paſti*, with another of the like import; *Quid quod medicina mortuorum ſera eſt? Quid quod nemo aquam infundit in cineres?* After a mans houſe is burnt to aſhes, its too late to pour on water.

Who gives away his goods before he is dead,
Take a beetle and knock him on the head.

Chi dona il ſuo inanzi morire il s' apparecchia aſſai patire. *Ital.* He that gives away his goods before death, prepares himſelf to ſuffer.

He

He that could know what would be *dear*,
Need be a merchant but one year.

Such a merchant was the Philosopher *Thales*, of whom it is reported, that to make proof, that it was in the power of a Philosopher to be rich if he pleased, he foreseeing a future dearth of Olives, the year following, bought up at easie rates all that kind of fruit then in mens hands.

Out of *debt*, out of danger.

Εὐδαίμων ὁ μηδὲν ὀφείλων, Happy he that owes nothing.

Desperate cuts must have, &c. *v.* in C.

There's *difference* between staring and stark blind [or mad.]

This Proverb may have a double sense, if you read it stark mad, it signifies, that we ought to distinguish, and not presently pronounce him stark mad that sta es a little, or him a rank fool who is a little impertinent sometimes, &c. If you read it stark blind, then it hath the same sense with that of *Horace*,

Est inter Tanaim medium socerumq; Vitelli.

and is a reprehension to those who put no difference between extremes, as perfect blindness and *Lynceus* his sight.

He that would eat a good *dinner* let him eat a good breakfast.

Dinners can't be long, where dainties want.

He that saveth his *dinner*, will have the more for his supper.

This is a *French* Proverb, Qui garde son disne il a mieux

eux

eux à souper. He that spares when he is young, may the better spend when he is old. Mal soupe qui tout disne. He sups ill who eats all at dinner.

An ounce of *discretion*, is worth a pound of wit.

The *French* say, An ounce of good fortune, &c. Θέλω τυχῆς σταλασμὸν ἢ φρενῶν πίθον. Nazianz. *Gutta fortunæ præ dolio sapientiæ.*

I will not make my *dish-clout* my table-cloth.
It's a sin to belie the *Devil.*
Give the *Devil* his due.
He that takes the *Devil* into his boat, must carry him over the Sound.
He that hath shipt the *Devil*, must make the best of him.
Seldom lies the *Devil* dead in a ditch.

We are not to trust the Devil or his Children, though they seem never so gentle or harmless, without all power or will to hurt. The ancients in a Proverbial *Hyperbole*, said of a woman, *Mulieri nè credas nè mortuæ quidem*, because you might have good reason to suspect that she feigned; we may with more reason say the like of the Devil and diabolical persons, when they seem most mortified. Perchance this Proverb may allude to the fable of the fox, which escaped by feigning himself dead. I know no phrase more frequent in the mouths of the *French* and *Italians* then this, The Devil is dead, to signifie that a difficulty is almost conquered, a journey almost finished, or as we say, The neck of a business broken.

Talk of the *Devil* and he'll either come or send.

As

As good eat the *Devil*, as the broth he is boil'd in.

The *Devil* rebukes ſin.

Clodius accuſat mœchos. Aliorum medicus ipſe ulceribus ſcates.

The *Devils* child the Devils luck.

He muſt needs go, whom the *Devil* drives.

He had need of a long ſpoon, that eats with the *Devil*.

The *Devil* ſhites upon a great heap.

The *Devil* is good when he is pleaſed.

The *Devil* is never nearer then when we are talking of him.

The *Devils* meal is half bran.

La farine du diable n'e que bran, or s' en va moitie en bran. *Gall.*

What is gotten over the *Devils* back, is ſpent under his belly.

Malè parta malè dilabuntur. What is got by oppreſſion or extortion is many times ſpent in riot and luxury.

Every *dog* hath his day, and every man his hour.

All the *dogs* follow the ſalt bitch.

Love me and love my *dog*.

Qui aime Jean aime ſon chien. *Gall.* Speſſe volte ſi ha riſpetto al cane per il padrone.

He that would hang his *dog*, gives out firſt that

that he's mad.

He that is about to do any thing disingenuous, unworthy, or of evil fame, first bethinks himself of some plausible pretence.

The hindmost *dog* may catch the hare.
He that keeps another mans *dog*, shall have nothing left him but the line.

This is a Greek Proverb, Ὃς κύνα τρέφει ξένον τούτῳ μόνον λῖνος μένει. The meaning is, that he who bestows a benefit upon an ungratefull person; looses his cost. For if a dog break loose he presently gets him home to his former master, leaving the cord he was tied with.

What? keep a *dog* and bark my self.

That is, must I keep servants, and do my work my self.

There are more ways to kill a *dog* then hanging.
Hang a *dog* on a crabtree, and he'll never love verjuyce.

This is a ludicrous and nugatory saying, for a dog once hang'd is past loving or hating. But generally men and beasts shun those things, by or for which they have smarted. Ἐν οἷς ἂν ἀτυχήσῃ ἄνθρωπος τόποις τούτοις ἥκιστα πλησιάζων ἥδεται. *Amphis in Ampelurgo apud Stobæum.*

Et mea cymba semel vastâ percussa procellâ,
Illum quo læsa est, horret adire locum. Ovid.

Dogs bark before they bite.
It's an ill *dog* that deserves not a crust.

Digna canis pabulo. Ἀξία ἡ κύων τοῦ βρώματος. *Eras. ex Suida.*

A good *dog* deſerves a good bone.

It is an ill *dog* that is not worth the whiſtling.

Better to have a *dog* fawn on you then bite you.

He that lies down with *dogs*, muſt riſe up with fleas.

Chi con cane dorme con pulce ſi leva, *Ital.* Qui ſe couche avec les chiens ſe leve avec des puces. *Gall.*

Give a child till he craves, and a *dog* while his tail doth wave, and you'll have a fair dog, but a foul knave.

The *dog* that licks aſhes truſt not with meal.

The *Italians* ſay this of a cat, *Gatto che lecca cenere non fidar farina.*

Into the mouth of a bad *dog*, often falls a good bone.

Souvent à mauvais chien tombe un bon os en gueule. *Gal.*

Hungry *dogs* will eat dirty pudding.

Jejunus raro ſtomachus vulgaria temnit.

A la faim il n'y a point de mauvais pain. *Gall.* To him who is hungry any bread ſeems good, or none comes amiſs. L' Aſino chi ha fame mangia d' ogni ſtrame. *Ital.*

It's an eaſie thing to find a ſtaff to beat a *dog*: or a ſtone to throw at a dog.

Qui veut battre ſon chien trouve aſſez de baſtons. *Gal.* *Malefacere qui vult nuſquam non cauſam invenit.* Pub. Mimus. He who hath a mind to do me a miſchief, will eaſily find ſome

some pretence. Μικρὰ πρόφασις ἐστι τοῦ πρᾶξαι κακῶς. To do evil, a slight pretence or occasion will serve mens turns. A petite achoison le loup prend le mouton. *Gall.*

An old *dog* will learn no tricks, *v.* in O.
Do well and have well.
Draffe is good enough for swine.
He that's *down* down with him.
Drawn wells { are seldom dry. / have sweetest water.

Puteus si hauriatur melior evadit. Φρέατα ἀντλούμενα βελτίω γίνεται. Basil. *in epist. ad Eustachium medicum.* All things, especially mens parts, are improved and advanced by use and exercise. Standing waters are apt to corrupt and putrifie: weapons laid up and disused do contract rust, nay the very air if not agitated and broken with the wind, is thought to be unhealthfull and pestilential, especially in this our native Countrey, of which it is said, *Anglia ventosa, si non ventosa venenosa.*

Golden *dreams* make men awake hungry.
After a *dream* of a wedding comes a corps.
Draff was his errand, but *drink* he would have.
Drunken folks seldom take harm.

This is so far from being true, that on the contrary of my own observation, I could give divers instances of such as have received very much harm when drunk.

Ever *drunk*, ever dry.

Parthi quo plus bibunt eò plus sitiunt.

What ſoberneſs conceals *drunkenneſs* reveals.

Quod eſt in corde ſobrii eſt in ore ebrii. Τὸ ἐν καρδίᾳ τοῦ νήφοντος ἐπὶ τῆς γλώττης ἐστὶ τοῦ μεθύοντος. *Plutarch.* ἐκ ἀδολεσχίας. *Eraſmus* cites to this purpoſe a ſentence out of *Herodotus*, Οἶνος καρδίη ἀνθρώπου ἐστί, when wine ſinks, words ſwim: and *Pliny* hath an elegant ſaying to this purpoſe, *Vinum uſque adeo mentis arcana prodit, ut mortifera etiam inter pocula loquantur homines, & ne per jugulum quidem reditura voces continent. Quid non ebrietas deſignat? operta recludit.*

He that kills a man when he is *drunk*, muſt be hang'd when he is ſober.
The *ducks* fare well in the Thames.
Dumb folks get no lands.

This is parallel to that, Spare to ſpeak and ſpare to ſpeed, and that former, A cloſe mouth catcheth no flies.

E.

E*Arly* up and never the nearer.
Early ſow early mow.
It *early* pricks that will be a thorn.

Soon crooks the tree that good gambrel would be.

The *early* bird catcheth the worm.
A penny-worth of *eaſe* is worth a penny.
The longer *Eaſt* the ſhorter Weſt.
You can't *eat* your cake, and have your cake.

Vorrebbe mangiar la forcaccia & trovar la in taſca. *Ital.*

Eating and drinking takes away ones ſtomack.

En mangeant l' appetit ſe perd. To which the *French* have another ſeemingly contrary. En mangeant l' appetit vient, parallel to that of ours, One ſhoulder of mutton draws down another.

He that will *eat* the kernel muſt crack the nut.

Qui nucleum eſſe vult nucem frangat oportet. No gains without pains.

Madam *Parnel* crack the nut and *eat* the kernel.

Eaten bread is forgotten.

It's very hard to ſhave an *egg*.

Where nothing is, nothing can be had.

An *egg* will be in 3 bellies in 24 hours.

Better half an *egg* then an empty ſhell.

Better half a loaf then no bread.

Ill *egging* makes ill begging.

Evil perſons by enticing and flattery, draw on others to be as bad as themſelves.

All *ekes* [or helps] as the Geni-wren ſaid, when ſhe piſt in the ſea.

Many littles make a mickle, the whole Ocean is made up of drops. Goutte à goutte on remplit la cuve. *Gall.* And Goutte à goutte la mer s' egoute. *Drop by drop the ſea is drained.*

Empty veſſels make the greateſt ſound.

The Scripture ſaith, A fools voice is known by multitude of words. None more apt to boaſt then thoſe who have leaſt real worth; leaſt whereof juſtly to boaſt. The deepeſt ſtreams flow with leaſt noiſe.

Empty hands no hawks allure.

A right *Engliſhman* knows not when a thing is well.

Whoſo hath but a mouth, ſhall ne're in *England* ſuffer drought, *v. ſupra.*

For if he doth but open it, its a chance but it will rain in. True it is, we ſeldom ſuffer for want of rain; and if there be any fault in the temper of our air, it is its overmoiſtneſs, which inclines us to the ſcurvy and conſumptions; diſeaſes the one ſcarce known, the other but rare in hotter Countries.

Every thing hath an *end*, and a pudding hath two.

All's well that *ends* well.

Exitus acta probat.

There's never *enough* where nought leaves.

This is an *Italian* Proverb, Non vi è à baſtanza ſe niente auvanza. It is hard ſo to cut the hair, as that there ſhould be no want and nothing to ſpare.

Enough is as good as a feaſt.

Aſſer y a, ſi trop n' y a. *Gall.*

Better

Better be *envied* then pitied.

This is a saylng in most languages, although it hath little of the nature of a Proverb in it. Φθονέεσθαι κρέσσον ἐστὶν ἢ οἰκτείρεσθαι. *Herodot. in Thalia.* Ἀλλ' ὅμως κρεῖσσον τῶν οἰκτιρμῶν φθόνος. *Pindar.* Piu tosto invidia che compassione. *Ital.*

Essex stiles, Kentish miles, Norfolk wiles many men beguiles.

For stiles *Essex* may well vie with any County of *England*, it being wholly divided into small closes, and not one common field that I know of in the whole County. Length of miles I know not what reason *Kent* hath to pretend to, for generally speaking, the further from *London* the longer the miles, but for cunning in the Law and wrangling, *Norfolk* men are justly noted.

Where every hand fleeceth, &c. *v.* fleeceth.
Evening orts are good morning fodder.
The *Evening* crowns the day.

La vita il fine, e' l di loda la sera. *Ital.* The end or death commends the life, and the evening the day. *Dicéq; beatus*
Ante obitum nemo supremáq; funera debet. Ovid.

Of two *evils* the least is to be chosen.

This reason the Philosopher rendred why he chose a little wife.

Exchange is no robbery.
A bad *excuse* is better then none at all.
Experience is the mistress of fools.

Experientia stultorum magistra. Wise men learn by others

thers harms, fools by their own, like *Epimethem*, ὃς ἐπεὶ κακὸν ἔσχε νόησε.

What the *eye* sees not, the heart rues not.

Le coeur ne veut douloir ce que l' oeil ne peut veoir. *Gall.* Therefore it is not good to peep and pry into every corner, to be two inquisitive into what our servants or relations do or say, lest we create our selves unnecessary trouble.

Better *eye* out then always aking, [or watching]
He that winketh with one *eye*, and seeth with the other,
I would not trust him, though he were my brother.

This is only a Physiognomical observation.

He that hath but one *eye* sees the better for it.

Better then he would do without it: a ridiculous saying.

F.

A Good *face*, &c. *v.* band.
Faint heart ne're won fair Lady.

Ἀλλ' οἱ γὰρ ἀθυμοῦντες ἄνδρες οὔποτε τρόπαιον ἐστήσαντο. *Suidas ex Eupolide, Timidi nunquam statuêre tropæum.* Ja coüard n' aura belle amie. *Gall.* For, *audentes fortuna juvat.*

Fair feathers make fair fowls.

Fair clothes, ornaments and dresses set off persons, and make

make them appear handſome, which if ſtript of them would ſeem but plain and homely. God makes, and apparel ſhapes. I panni rifanno le ſtanghe, veſti una colonna & par una donna. *Ital.*

Fair words, &c. *v.* words.

Fair and ſoftly goes far in a day.

Pas à pas on va bien loing. *Gall.* Chi va piano va ſano è anche lontano. *Ital.* He that goes ſoftly, goeth ſure and alſo far. He that ſpurs on too faſt at firſt ſetting out, tires before he comes to his journeys end. *Feſtina lentè.*

Fair in the cradle, and foul in the ſaddle.

A *fair* face is half a portion.

Praiſe a *fair* day at night.

Or elſe you may repent, for many times clear mornings turn to cloudy evenings. La vita il fine e' l dì loda la ſera. The end commends the life, and the evening the day.

The *faireſt* ſilk is ſooneſt ſtained.

This may be applied to women. The handſomeſt women are ſooneſt corrupted, becauſe they are moſt tempted. It may alſo be applied to good natures, which are more eaſily drawn away by evil company.

Men ſpeak of the *Fair*, as things went with them there.

If a man once *fall*, all will tread on him.

Dejecta arbore quivis ligna colligit. Vulgus ſequitur fortunam & odit damnatos. Juven. When the tree is fallen every man goeth to it with his hatchet. *Gall.*

There's *falshood* in fellowship.
Common *fume*'s seldome to blame.

A general report is rarely without some ground. No smoke without some fire. Φήμι δ' οὔτις πάμπαν ἀπόλλυται ἥντινα πολλοὶ Λαοὶ φημίζουσι, Θεὸς νύτις ἔστι καὶ αὐτή. *Hesiod.*

Too much *familiarity* breeds contempt.

Nimia familiaritas contemptum parit. E tribus optimis rebus tres pessimæ oriuntur; è veritate odium, è familiaritate contemptus, è felicitate invidia. Plutarch.

Fancy passes beauty.
Fancy may boult bran and think it flour.
You can't *fare* well, but you must cry roast-meat.

Sasse bonne farine sans trompe ny buccine. *Gall.* Boult thy fine meal, and eat good past, without report or trumpets blast. Οἱ διψῶντες σιωπῇ πίνουσι. They that are thirsty drink silently. *Si corvus tacuisset haberet*
Plus dapis & rixæ multò minùs invidiæque. Horat.

Far fetch't and dear bought 's good for Ladies.

Vache de loin a laict assez. *Gall.*

Far folks fare well, and fair children die.

People are apt to boast of the good and wealthy condition of their far-off friends, and to commend their dead children.

It's good *farting* before ones own fire.

A man *far* from his good, is near his harm.

Qui eſt loing du plat eſt prez de ſon dommage. *Gall.*
Far from the diſh and near to his loſs; for commonly they that are far from the diſh, ſhed their broth by the way.

As good be out of the world as out of the *faſhion.*
Fat drops fall from fat fleſh.
Fat ſorrow is better then lean ſorrow.

Better have a rich husband and a ſorrowfull life then a poor husband and a ſorrowfull life with him, ſpoken to encourage a maid to marry a rich man, though ill conditioned.

Little knows the *fat* ſow what the lean one means.
The *father* to the bough, &c. *v.* in B.
Where no *fault* is there needs no pardon.
Every man hath his *faults*, or *He is liveleſt that is faultleſs.*

Ut vitiis nemo ſine naſcitur. Quiſque ſuos patimur manes.

They that *feal* [*i. e.* hide] can find.
It's good to *fear* the worſt, the beſt will ſave it ſelf.
No *feaſt* to a Miſers.

Il n' eſt banquet que d' homme chiche. *Gall.*

Little difference between a *feaſt* and a belly-full.
Better come at the latter end of a *feaſt*, then the beginning of a fray.

Feeling

Feeling hath no fellow.
No *fence* againſt a flail. Ill fortune.

Some evils and calamities aſſault ſo violently that there is no reſiſting or bearing them off.

No man loves his *fetters* though of gold.

Next to health and neceſſary food, no good in this world more deſireable then liberty.

The *fineſt* lawn ſooneſt ſtains.
The *fineſt* ſhoe often hurts the foot.
There is no *fire* without ſome ſmoke.

Nul feu ſans fumée. *Gall.*

Fire and water are good ſervants, but bad maſters.
Firſt come firſt ſerved.

Qui premier arrive au moulin, premier doit mouldre. *Gal.*

It's ill *fiſhing* before the net. *One would rather think after the net.*
No *fiſhing* to fiſhing in the ſea.

Il fait beau peſcher en eau large. *Gall.* It's good fiſhing in large waters.

Fiſhes are caſt away, that are caſt into dry ponds.
It's good *fiſhing* in troubled waters.

Il n' y a peſche qu' en eau troublé. *Gall.* In troubled waters;

waters; that is, in a time of publick calamity, when all things are in confuſion.

Freſh *fiſh* and new come gueſts, ſmell by that they are three days old.

L'hoſte & le poiſſon paſſe trois jours puent. *Gall. Piſcis nequam eſt niſi recens*, Plaut. Ordinary friends are welcome at firſt, but we ſoon grow weary of them.

The beſt *fiſh* ſwim neer the bottom.
Still he *fiſheth* that catcheth one.

Tousjours peſche qui en prend un. *Gall.*

When *flatterers* meet the Devil goes to dinner.
Where every hand *fleeceth* the ſheep goes naked.
All *fleſh* is not veniſon.

This is a *French* Proverb, Toute chair n' eſt pas venaiſon.

Fleſh ſtands never ſo high but a dog will venture his legs.
A *flow* will have an ebb.
No *flying* without wings, *or*,
He would fain *fly*, but he wants feathers.

Sine pennis volare haud facile eſt. Plaut. *in* Pœnulo. Nothing of moment can be done without neceſſary helps, or convenient means. Non ſi puo volar ſenza ale, *Ital.*

How can the *fole* amble, when the horſe and mare trot.

A *fool* and his mony are ſoon parted.
No *fool* to the old fool.
Every man hath a *fool* in his ſleeve.
Fools will be medling.
A *fool* may ask more queſtions in an hour, then a wiſe man can anſwer in ſeven years.
A *fool* may put ſomewhat in a wiſe bodies head.
A *fools* bolt is ſoon ſhot.

De ſol juge brieve ſentence. *Gall.* A fooliſh judge paſſes a quick ſentence.

As the *fool* thinks, ſo the bell tinks, or clinks.
Fools ſet ſtools for wiſe folks to ſtumble at.
Fools build houſes, and wiſe men buy them.
Fools make feaſts and wiſe men eat them.

Le fols font la feſte & les ſages le mangent. *Gall.* The ſame almoſt word for word.

Fools lade water and wiſe men catch the fiſh.
The *fool* will not part with his bable for the Towre of *London*.
If every *fool* ſhould wear a bable fewell would be dear.

Si tous les fols portoient le marotte, on ne ſeait de quel bois s' eſchaufferoit. *Gall.*

Send a *fool* to the market and a fool he will return again.

The *Italians* ſay, Chi beſtia va à Roma beſtia retorna. He that goes a beaſt to *Rome* returns thence a beaſt.

Change of place, changes not mens minds or manners. *Cœlum non animum mutant qui trans mare currunt.*

Fortune favours *fools*, or fools *have the beſt luck.*

Fortuna favet ſatuis. It's but equall, Nature having not that Fortune ſhould do ſo.

It's good to go on *foot* when a man hath a horſe in his hand.

Al aiſe marche à pied qui mene ſon cheval par la bride. *Gall.*

Forbearance is no acquittance.

In the *forehead* and the eye the lecture of the mind doth lie.

Vultus index animi.

To *forget* a wrong's the beſt revenge.

Delle ingiurie il remedio è lui ſcordarſi. *Ital. Infirmi eſt animi exigui, voluptas Ultio.* Juv.

It's not good praiſing a *ford* till a man be over.

Forewarn'd forearm'd. *Præmonitus, præmunitus.*

Forecaſt is better then work-hard.

Every ones faults are not written in their *foreheads.*

The *fox* prey's furtheſt from's hole.

To avoid ſuſpicion. Crafty thieves ſteal far from home.

The

The *fox* never fares better, then when he's ban'd [or curſt.]

Populus me ſibilat, at mihi plaudo
Ipſe domi, quoties nummos contemplor in arca. Horat.

It's an ill ſign to ſee a *fox* lick a lamb.

When the *fox* preaches, beware of your geeſe.

Fire quoth the *fox*, when he piſt on the ice. *He ſaw it ſmoak't, and thought there would be fire e're long.*

This is ſpoken in deriſion to thoſe which have great expectation from ſome fond deſign or undertaking, which is not likely to ſucceed.

Fie upon heps (quoth the *fox*) becauſe he could not reach them.

The *fox* knows much, but more he that catcheth him.

Every *fox* muſt pay his own skin to the flayer.

Tutte le volpi ſi trouvano in pell'ceria. *Ital.* En fin les regnards ſe trouvent chez le pelletier. *Gall.* The crafty are at length ſurpriſed. Thieves moſt commonly come to the gallows at laſt.

What's *freer* then gift?

It's good to have ſome *friends* both in heaven and hell.

He is my *friend*, that grindeth at my mill.

That ſhews me real kindneſs.

A *friend* in need is a friend indeed.

Prove

Prove thy *friend* e're thou have need.
All are not *friends*, that ſpeak us fair.
He's a good *friend* that ſpeaks well on's behind our backs.
No longer foſter no longer *friend*.
As a man is *friended*, ſo the law is ended.
Where ſhall a man have a worſe *friend*, then he brings from home?
Friends may meet, but mountains never greet.

Mons cum monte non miſcebitur: Pares cum paribus. Two haughty perſons will ſeldom agree together. Deux hommes ſe reucontrent bien, mais jamais deux montagnes. *Gall.*

Many kinsfolk, few *friends*.

Ones kindred are not always to be accounted ones friends, though in our Language they be ſynonymous terms. There is a friend that ſticketh cloſer then a brother.

One God no more, but *friends* good ſtore.

Εἷς Θεὸς καὶ φίλοι πολλοί. *Unus Deus, ſed plures amici parandi.*

Where ever you ſee your *friend*, truſt your ſelf.
A *friend* is never known till one have need.

Amicus certus in re incerta cernitur. Cic. ex Ennio.
Scilicet ut fulvum ſpectatur in ignibus aurum,
Tempore ſic duro eſt inſpicienda fides. Ovid.
Ἀνδρὸς κακῶς πράσσοντος ἐκποδῶν φίλοι. Friends ſtand afar off, when a man is in adverſity.

What

What was good, the *Frier* never lov'd,
When the *Frier*'s beaten, then comes *James*.

Μετὰ τὸν πόλεμον ἡ συμμαχία. *Sic eſt ad pugnæ partes re peractâ veniendum.*

The *Frier* preach't againſt ſtealing when he had a pudding in his ſleeve.

Il frate predicava, che non ſi doveſſe robbare & lui haveva l' occha nel ſcapulario. *Ital.* The ſame with the *Engliſh*, only gooſe inſtead of pudding.

To *fright* a bird is not the way to catch her.

Qui veut prendre un oiſeau qu' il ne l' affarouche. *Gall.* The ſame with the *Engliſh*.

The *frog* cannot out of her bog.
Froſt and fraud both end in foul.

A ſaying ordinary in the mouth of Sr *Tho. Egerton* Lord Chancellour.

Take away *fewel* take away flame.

Remove the tale-bearer and contention ceaſeth. *Sine Cerere & Libero friget Venus.*

The *furtheſt* way about's the neareſt way home.

What is gained in the ſhortneſs may be loſt in the goodneſs of the way. *Compendia plerumq; ſunt dispendia.*

Fields

Fields have eyes, and woods have ears.

Bois ont oreilles, & champs oeillets. *Gall.* Some hear and ſee him whom he heareth and ſeeth not; For fields have eyes, and woods have ears, ye wot. *Heywood.*

G.

TOuch a *galled* horſe on the back, and he'll kick, [or wince.]
Try your skill in *galt* firſt, and then in gold.

In care periculum, ſubaudi *fac. Cares olim notati ſunt, quòd primi vitam mercede locabant.* They were the firſt mercenary ſouldiers. Practiſe new and doubtfull experiments in cheap commodities, or upon things of ſmall value.

You may *gape* long enough, e're a bird fall in your mouth.
He that *gapeth* untill he be fed, well may he gape untill he be dead.

C' eſt folie de beer contre un four. *Gall.*

No *gaping* againſt an oven.
Make not a *gauntlet* of a hedging glove.
What's a *Gentleman* but his pleaſure.
A *Gentleman* without living, is like a pudding without ſewet.
Gentry ſent to market, will not buy one buſhel of corn.
Gentility without ability, is worſe then plain beggery.

Giff gaff was a good man, but he is ſoon weary.

Giffe gaffe is one good turn for another.

Look not a *gift* horſe in the mouth.

It ſeems this was a Latine Proverb in *Hierons* time, *Eraſmus* quotes it out of his preface to his commentaries on the epiſtle to the *Epheſians*, *Noli* (*ut vulgare eſt proverbium*) *equi dentes inſpicere donati*. A caval donato non guardar in bocca. *Ital.* A cheval donne il ne faut pas regarder aux dens. *Gall.* It is alſo in other modern Languages.

There's not ſo bad a *Gill* but there's as bad a Will.

Giving much to the poor, doth increaſe a mans ſtore.

Give a thing and take a thing, &c.

Or, *give* a thing and take again,
And you ſhall ride in hells wain.

Plato mentions this as a childrens Proverb in his time. Τῶν ὀρθῶς δοθέντων ἀφαίρεσις οὐκ ἔστι, which with us alſo continues a Proverb among children to this day.

Better fill a *gluttons* belly then his eye.

Les yeux plus grands que la pance. *Gall.* Piu toſto ſi ſatolla il ventre che l' occhio. *Ital.*

A belly full of *gluttony* will never ſtudy willingly, *i. e.* the old proverbial Verſe.

Impletus venter non vult ſtudere libenter.

Man

Man doth what he can, and *God* what he will.
When *God* wills, all winds bring rain.

Deus undecunq; juvat modò propitius. Eraſ. La ou Dieu veut il pleut. *Gall.*

God ſends corn, and the Devil marres the ſack.
God ſends cold after clothes.

After clothes, *i. e.* according to the peoples clothes. Dieu donne le froid ſelon le drap. *Gall.*

God is where he was.

Spoken to encourage People in any diſtreſs.

Not *God* above, gets all mens love.

Οὐδὲ γὰρ ὁ Ζεὺς οὔθ' ὕων πάντας ἀνδάνει οὔτ' ἀνέχων. *Theogn.*

God knows well which are the beſt Pilgrims.
What *God* will, no froſt can kill.
Tell me with whom thou *goeſt*, and I'll tell thee what thou doeſt.

La mala compagnia è quella che mena huomini à la furca, *Ital.*

Gold goes in at any gate except Heavens.

Philip Alexanders father was reported to ſay, that he did not doubt to take any caſtle or cittadel, let the aſcent be never ſo ſteep and difficult, if he could but drive up an aſs laden with gold to the gate.

All is not *gold* that glisters.

Tout ce qui luit n' est pas or. *Gall.* Non è oro tutto quel che luce. *Ital.* *Fronti nulla fides.* Juven,

A man may buy *gold* too dear.
Though *good* be good, yet better is better, or better carries it.
That's my *good* that does me good.
Some *good* things I do not love, a good long mile, good small beer, and a good old woman.
Good enough is never ought.
A *good* man can no more harm then a sheep.
Ill gotten *goods*, seldom prosper.

Della robba di mal acquista non se ne vede allegrezza. *Ital.* And, Vien presto consumato l' ingiustamente acquistato. De mal è venu l' agneau & à mal retourne le peau. *Gall.* To naught it goes that came from naught. Κακὰ κέρδεα ἶσ' ἄτησιν. Hesiod. *Mala lucra æqualia damnis. Malè parta malè dilabuntur*: and, *De malè quæsitis vix gaudet tertius hæres.* Juven.

That that's good sawce for a *goose*, is good for a gander.

This is a womans Proverb.

There's meat in a *gooses* eye.
As deep drinketh the *goose*, as the gander.
Goose, and gander and gosling are three sounds, but one thing.
A *Goshawk* beats not at a bunting.

Aquila non capit muscas.

Grace

Grace will laſt, favour will blaſt.
While the *graſs* grows, the ſteed ſtarves.
Caval non morire, che herba dè venire. *Ital.*

Graſs grows not upon the high way.
Gray and green make the worſt medley.
Turpe ſenex miles, turpe ſenilis amor. Ovid. An old lecher is compared to an onyon, or leek, which hath a white head but a green tail.

Gray hairs are deaths bloſſoms.
Great gifts are from great men.
The *Gull* comes againſt the rain.

H.

Hackney miſtreſs hackney maid.

Ὁποῖαι ἡ δέσποινα τοῖαι καὶ ἡ θεραπαινίδες. *Cic. Epiſt. Att.* 5. *Qualis hera tales pediſſequæ. Et,* τὰς δεσποίνας αἱ κόραι μιμοῦνται. *Catulæ dominam imitantur. Videas autem (inquit* Erafmus*) & Melitæas, opulentarum mulierum delicias, faſtum, laſciviam totamq; ferè morum imaginem reddere.*

Had I fiſh is good without muſtard.
Half an acre is good land.
No *halting* before a cripple.

For fear of being detected. Il nè faut pas clocher devant un boiteux. *Gall.*

Half an egg, &c. *v.* egg.
Half a loaf, *v.* loaf.
Help *hands* for I have no lands.

He is *handſom* that handſom doth.
Half an hours *hanging* binders 5 m. riding.
It's better to be *happy* then wiſe.

E meglio eſſer fortunato che ſavio. *Ital. Gutta fortunæ præ dolio ſapientiæ.* Mieux vaut une once de fortune qu' une libre de ſageſſe. *Gall.* An ounce of good fortune is better then a pound of wiſdom.

Happy is he whoſe friends were born before him.

i. e. Who hath *rem non labore parandam ſed relictam.*

Happy man happy dole, or Happy man by his dole.
Happy is the child whoſe father went to the Devil.

For commonly they who firſt raiſe great eſtates, do it either by uſury and extortion, or by fraud and cozening, or by flattery and miniſtring to other mens vices.

Some have the *hap*, ſome ſtick i'th' gap.
Hap, and half-penny goods enough, *i. e.* Good luck is enough, though a man hath not a penny left him.
Set *hard* heart againſt hard hap.

Tu-ne cede malis, ſed contra audentior ito. In re mala animo ſi bono utare adjuvat.

Hard with hard makes not the ſtone wall.

Duro con duro non fa mai buon muro. *Ital.* Though I have ſeen at *Ariminum* in *Italy* an ancient *Roman* bridge made

made of hewn ſtone laid together without any morter or cement.

Hard fare makes hungry bellies.

It's a hard winter, &c. *v.* winter.

It's a hard battel, &c. *v.* battel.

Where we leaſt think, there goeth the *hare* away.

Harm watch, harm catch.

King *Harry* lov'd a man, *i. e.* valiant men love ſuch as are ſo, hate cowards.

Moſt *haſte* worſt ſpeed.

Come s' ha fretta non ſi fa mai niente che ſtia bene. *Ital.* Qui trop ſe haſte en cheminent, en beau chemin ſe fourvoye ſouvent. *Gall.* He that walks too haſtily, often ſtumbles in plain way. *Qui nimis propere minùs proſperè, & Nimium properans ſerius abſolvit. Et Canis feſtinans cæcos parit catulos. Et feſtina lentè.* Tarry a little that we may make an end the ſooner, was a ſaying of St *Amias Paulet.* Preſto & bene non ſi conviene. *Ital.* Haſtily and well never meet.

Haſte makes waſte, And waſte makes want, And want makes ſtrife between the good man and his wife.

As the man ſaid to him on the tree top. Make no more *haſte* when you come down then when you went up.

Nothing moſt be done *haſtily* but killing of fleas.

Haſty climbers, &c. *v.* climbers.

A *haſty* [or angry] man never wants woe, *v.* A.

Haſty People will never make good Midwives.

Haſty gameſters overſee.

No *haſte* to hang true men.
It's good to have a *hatch* before the door.
High flying *hawks* are fit for Princes.
Make *hay* while the ſun ſhines.
A great *head* and a little wit.

This is only for the clinch ſake become a Proverb, for certainly the greater, the more brains; and the more brains, the more wit, if rightly conformed.

Better be the *head* of a pike, then the tail of a ſturgeon.
Better be the *head* of a dog, then the tail of a lion.

Meglio è eſſer capo di lucertola che coda di dragone. *Ital.*

Better be the *head* of aſſes, then the tail of a horſe.
Better be the *head* of the yeomanry, then the tail of the gentry.

E meglio eſſer teſta di luccio che coda di ſtufione. *Ital.* Theſe four Proverbs have all the ſame ſenſe, *viz.* Men love priority and precedency, had rather govern then be ruled, command then obey, lead then be led, though in an inferiour rank and quality.

He that hath no *head* needs no hat.

Qui n'a point de teſte n'a que faire de chaperon. *Gall.*

A man is not ſo ſoon *healed* as hurt.
You muſt not pledge your own *health*.

Health

Health is better then wealth.

The more you *heap*, the worſe you cheap.

The more you rake and ſcrape the worſe ſucceſs you have; or the more buſie you are and ſtir you keep, the leſs you gain.

He that *hears* much and ſpeaks not all, ſhall be wellcome both in bower and hall.

Parla poco, aſcolta aſſai, & non fallirai. *Ital.*

Where the *hedge* is loweſt commonly men leap over.

Chaſcun joue au Roy deſpouille. *Gall.* They that are once down ſhall be ſure to be trampled on.

Take *heed* is a good read.

Or as another Proverb hath it, Good take heed doth ſurely ſpeed. *Abundans cautela non nocet.*

One pair of *heels* is often worth two pair of hands.

Always for cowards. The *French* ſay, Qui n' à coeur ait jambes; and the *Italian* in the ſame words, Chi non ha cuore habbi gambe. He that hath no heart let him have heels. So we ſee, Nature hath provided timorous creatures, as Deers, Hares, Rabbets, with good heels, to ſave themſelves by flight.

They that be in *hell* think there's no other Heaven.

Every

Every *herring* muſt hang by his own gill.

Every tub muſt ſtand upon its own bottom. Every man muſt give an account for himſelf.

Hide nothing from thy Miniſter, Phyſician and Lawyer.

Al confeſſor medico & advocato Non ſi dè tener il vero celato. *Ital.* He that doth ſo doth it to his own harm or loſs wronging thereby either his ſoul, body or eſtate.

Look not too *high*, leſt a chip fall in thine eye.

Noli altum ſapere. Mr *Howel* hath it, Hew not too high, &c. according to the *Scottiſh* Proverb.

The *higher* ſtanding the lower fall.

Tolluntur in altum ut lapſu graviora ruant. The higher floud hath always the lower ebb.

The *higheſt* tree hath the greateſt fall.

Celſæ graviore caſu decidunt turres. Horat.

Up the *hill* favour me, down the hill beware thee.

Every man for *himſelf*, and God for us all.

Ogni un per ſe & Dio per tutti, *Ital.*

It is hard to break a *hog* of an ill cuſtom.

Ne're loſe a *hog* for an half-penny-worth of tarr.

A man may ſpare in an ill time: as ſome who will rather die,

die, then ſpend ten groats in Phyſick. Some have it, loſe not a ſheep, &c. Indeed tarr is more uſed about ſheep then ſwine.

A man may *hold* his tongue in an ill time.

Amyclas ſilentium perdidit. It's a known ſtory, that the *Amycleans* having been oft frighted and diſquieted with vain reports of the enemies coming, made a law that no man ſhould bring or tell any ſuch news. Whereupon it happened, that when the enemies did come indeed, they were ſurpriſed and taken. There is a time to ſpeak as well as to be ſilent.

Who can *hold* that they have not in their hand, *i. e.* a fart.

Home is home though it be never ſo homely.

Οἶκος φίλος, ἴκος ἄεικος. Becauſe there we have greateſt freedom. *v. Eraſ. Bos alienus ſubinde proſpectat foras.*

An *honeſt* mans word is as good as his *bond*.
An *honey* tongue a heart of gall.
Honours change manners.

Honores mutant mores. As poverty depreſſeth and debaſeth a mans mind. So great place and eſtate advance and enlarge it; but many times corrupt and puff it up.

Where *honour* ceaſeth, there knowledge decreaſeth.

Honos alit artes. Quis enim virtutem amplectitur ipſam præmia ſi tollas? On the other ſide.

Sint

Sint Mecænates non deerunt Flacce Marones:
Virgiliumq; tibi vel tua rura dabunt.

A *hook* well lost to catch a Salmon.

Il faut perdre un veron pour pescher un Saulmon. *Gall.*

If it were not for *hope*, the heart would break.

Spes alunt exules. Spes servat afflictos. Ἀνὴρ ἀτυχῶν σώζεται ταῖς ἐλπίσι.

Spes bona dat vires, animum quoq; spes bona firmat.
Vivere spe vidi qui moriturus erat.

Hope well and have well, quoth *Hickwell.*
You can't make a *horn* of a pigs tail.

Parallel hereto is that of *Apostolius*, Ὄνου οὐρὰ τηλίαν οὐ ποιεῖ. An asses tail will not make a sieve. *Ex quovis ligno non fit Mercurius.*

Horns and gray hairs do not come by years.
Who hath *horns* in's bosom, let him not put them on his head.

Let a man hide his shame, not publish it.

It's a good *horse* that never stumbles: and a good wife that never grumbles.

Il n' y a si bon cheval qui ne bronche. *Gall. Quandóq; bonus dormitat Homerus.*

A good *horse* cannot be of a bad colour.
A good *horse* often wants a good spur.

It's

It's an ill *horſe* will not carry his own provender.

It's an ill *horſe* can neither whinny nor wag his tail.

Let a *horſe* drink when he will, not what he will.

A man may lead a *horſe* to the water, but he cannot make him drink unleſs he will.

On ne fait boire a l' Aſne quand il ne veut. *Gall.* & On a beau mener le boeuf a l' eau s' il n' a ſoif. *Gall.* In vain do you lead the ox to the water, if he be not thirſty.

A reſty *horſe* muſt have a ſharp ſpur.

A ſcal'd horſe is good, &c. *v.* ſcald.

The common *horſe* is worſt ſhod.

A ſhort horſe, &c. *v.* ſhort.

The beſt *horſe* needs breaking, and the apteſt child needs teaching.

Where the *horſe* lies down, there ſome hair will be found. Fullers *Worth.*

The *horſe* that's next the mill, &c. *v.* mill.

A gall'd *horſe* will not endure the comb.

Touch a gall'd horſe, &c. *v.* gall'd.

Il tignoſa non ama il pettine. *Ital.* Jamais tigneux n' aime le pigne. *Gall.* & Cheval roigneux n' a cure qu' on l' eſtrille. *Gall.*

You may know the *horſe* by his harneſs.

They are ſcarce of *horſe-fleſh* where two and two ride on a dog.

A ſhort *horſe* is ſoon wiſp't, And a bare a--- ſoon kiſt.

The

The *horſe* that draws his halter, is not quite eſcaped.

Non á ſcappato chi ſtraſcina la catena dietro. *Ital.* Il n' eſt pas eſchappée qui traine ſon lien. *Gall.*

Truſt not a *horſes* heel, nor a dogs tooth.

Ab equinis pedibus procul recede.

He that hires the *horſe* muſt ride before.

The fairer the *hoſteſs* the fouler the reckoning.

Belle hoſteſſe c' eſt un mal pour la bourſe. *Gall.*

Hot ſup, hot ſwallow.

It chanceth in an hour, &c. *v.* chanceth.

Better ones *houſe* too little one day, then too big all the year after.

When thy neighbours *houſe* is on fire, beware of thine own.

Tua res agitur paries cùm proximus ardet.

A mans *houſe* is his caſtle.

This is a kind of Law Proverb, *Jura publica favent privato domûs.*

He that builds a *houſe* by the high-way ſide, it's either too high or too low.

Chi fabrica là caſa in piazza, ô che è troppo alta ô troppo baſſa. *Ital.*

He

He that buyes a *houſe* ready wrought, hath many a pin and nail for nought.

Il faut acheter maiſon fait & femme à faire. *Gall.* A houſe ready made and a wife to make. Hence we ſay, Fools build houſes and wiſe men buy them.

When a mans *houſe* burns, it's not good playing at cheſs.

A man may love his *houſe* well, and yet not ride on the ridge.

A man may love his children and relations well, and yet not cocker them, or be fooliſhly fond and indulgent to them.

Huge winds blow on high hills.

Feriúntq; ſummos fulmina montes, Horat.

Hunger is the beſt ſawce.

Appetito non vuol ſalſa. *Ital.* Il n' y a ſaulce que d' appetit. *Gall.* This Proverb is reckoned among the Aphoriſms of *Socrates, Optimum cibi condimentum fames ſitis potûs.* Cic. lib. 2. de finibus.

Hunger will break through ſtone walls.

Hungry flies bite ſore.

The horſe in the Fable with a gall'd back deſired the flies that were full might not be driven away, becauſe hungry ones would then take their places.

Hungry dogs, &c. *v.* dogs.

They muſt *hunger* in froſt that will not work in heat.

A *hungry* horse makes a clean manger.
Hunger makes hard bones sweet beans.

Erasmus relates as a common Proverb (among the *Dutch* I suppose) Hunger makes raw beans relish well or taste of Sugar. *Manet hodiéq; vulgò tritum proverbium. Famem efficere ut crudæ etiam fabæ saccharum sapiant. Darius* in his flight drinking puddle-water defiled with dead carcasses, is reported to have said, that he never drank any thing that was more pleasant, for saith the story, *Neq; enim sitiens unquam biberat:* he never had drank thirsty. The full stomach loatheth the honey-comb, but to the hungry, every bitter thing is sweet. *Prov.* Τοῖς σίτου ἀπορῦσι σπουδάζοντιν ὁ ὄροβοι.

All are not *hunters* that blow the horn.

I.

EVery *Jack* must have his Gill.

Chascun demande sa sorte. *Gall.* Like will to like. It ought to be written *Jyll*, for it seems to be a nickname for *Julia* or *Juliana*.

A good *Jack* makes a good Gill.

Bonus dux bonum reddit comitem. Inferiours imitate the manners of superiours; subjects of their Princes, servants of their masters, children of their parents, wives of their husbands. *Præcepta ducunt, exempla trahunt.*

Jack would be a gentleman, if he could but speak *French*.

This

This was a Proverb, when the Gentry brought up their children to ſpeak *French*. After the conqueſt, the firſt Kings endeavoured to aboliſh the *Engliſh* Language, and introduce the *French*.

More to do with one *Jack-an apes*, then all the bears.

Jack would wipe his noſe if he had it.

Jack ſprat would teach his Grandame.

Ante barbam doces ſenex.

Of *idleneſs* comes no goodneſs.

Better to be *idle*, then not well occupied.

Præſtat otioſum eſſe quàm nihil agere. Plin. epiſt. Better be idle then do that which is to no purpoſe, or as good as nothing; much more then that which is evil.

An *idle* brain is the Devils ſhop.

Idle folks have the moſt labour.

Idle folks lack no excuſes.

No *jeſting* with edge tools, *or* with bell-ropes.

Treſca con i ſanti & laſcia ſtari ſanti. *Ital.* Play with children, and let the ſaints alone.

When the demand is a *jeſt*, the fitteſt anſwer is a ſcoff.

Better loſe a *jeſt* then a friend.

Ill gotten goods, &c. *v.* goods.

Ill news comes apace.

Ill weeds grow apace.

Mauvaiſe herbe croiſt tous jours. *Gall.* Pazzi creſ-

cono senza inaffiargli. *Ital.* Fools grow without watering. A mauvais chien la queüe luy vient. *Gall.* Herba mala præsto cresce, *Ital.*

Ill will never said well.

An *inch* breaks no squares. *Some add,* in a burn of thorns.

Pour un petit n' avant n' arriere. *Gall.*

An *inch* in a miss is as good as an ell.

Jone's as good as my Lady in the dark.

Λύχνου ἀρθέντος γυνὴ πᾶσα ἢ αὐτή. *Erasmus* draws this to another sense, *viz.* There is no woman chast where there is no witness: but I think he mistakes the intent of it, which is the same with ours. When candles are out all cats are gray.

No *joy* without annoy.

Extrema gaudii luctus occupat: & usque adeò nulla est sincera voluptas, Sollicitumq; aliquid lætis intervenit.

Strike while the *iron* is hot.

Infin che il ferro è caldo bisogna batterlo. *Ital.* Il fait bon battre le fer tandis qu' il est chaud, *Gal.* People must then be plied when they are in a good humour or mood.

He that hath many *irons* in the fire, some of them will cool.

Ill luck is worse then found money.

He that will not endure to *itch* must endure to smart.

K. *Ka*

K.

KA me and I'll ka thee.

Da mihi mutuum testimonium. Cic. orat. *pro* Flacco. Lend me an oath or testimony. Swear for me and I'll do as much for you. Or claw me and I'll claw you. Commend me and I'll commend you. & *Pro Delo Calauriam. Neptune* changed with *Latona Delos* for *Calauria.*

Keep some till furthermore come.
The *kettle* calls the pot black a---

La padella dice al paiuolo vati in la, che tu mi non tinga. *Ital.* Il lavezzo fabeffe de la pignata. *Ital.*

All the *keys* hang not at one mans girdle.
A piece of a *kid* 's worth two of a cat.
Who was *kill'd* by a cannon bullet, was curst in his mothers belly.
He that *kills* a man when he's drunk, *v.* in D.
The *kiln* call's the oven burnt-house.
It's good to be near of *kin* to an estate.
A *kings* favour is no inheritance.
The *Kings* cheese goes half away in parings.
Kissing goes by favour.
Better *kiss* a knave then be troubled with him.
He that *kisseth* his wife in the market-place, shall have enough to teach him.
If you can *kiss* the mistress, never kiss the maid.

To *kiss* a mans wife or wipe his knife, is but a thankleſs office.

Many *kiss* the child for the nurſes ſake.

A carrion *kite* will never make good hawk.

On ne ſeauroit faire d' une buſe un eſpreuvier. *Gall.*

Many kinsfolks, &c. *v.* friends.

Knaves and fools divide the world.

When *knaves* fall out, true men come by their goods.

Les larrons s' entrebatent, les larcins ſe deſcouvrent. *Gall.* When High-way men fall out, robberies are diſcovered.

Knavery may ſerve for a turn, But honeſty is beſt at long run.

The more *knave* the better luck.

Two cunning *knaves* need no broker: or a cunning knave, &c.

It's as hard to pleaſe a *knave* as a Knight.

It is better to *knit* then bloſſom.

As in trees thoſe that bear the faireſt bloſſoms, as double flower'd cherries and peaches, often bear no fruit at all, ſo in children, &c.

Where the *knot* is looſe, the ſtring ſlippeth.

They that *know* one another ſalute afar off.

L.

AN unhappy *lad* may make a good man.

A ragged colt, &c.

A quick *landlord* makes a carefull tenant.
He that hath some *land* must have some labour.

No sweet without some sweat, without pains no gains.

Land was never lost for want of an heir.

A i ricchi non mancano parenti. *Ital.* The rich never want kindred.

One leg of a *lark* 's worth the whole body of a kite.
He that comes *last* makes all fast.

Le dernier ferme la porte, ou la laisse ouverte. *Gall.*

Better *late* then never.

Il vaut mieux tard que jamais. *Gall.* Meglio tarde che non mai. *Ital.*

It's never too *late* to repent.
Nunquam sera est. &c.

Let them *laugh* that win.
Merchand qui perd ne peut rire. *Gall.* The merchant that

that loſes cannot laugh. Give loſers leave to ſpeak, and I ſay, Give winners leave to laugh, for if you do not, they'll take it.

He that buys *lawn* before he can fold it, ſhall repent him before he have ſold it.

They that make *laws* muſt not break them.

Patere legem quam ipſe tuliſti.
In commune jubes ſiquid cenſéſve tenendum,
Primus juſſa ſubi, tunc obſervantior æqui
Fis populus, nec ferre vetat cùm videris ipſum,
Autorem parere ſibi. Claudian.

Better a *lean* jade then an empry halter.

Never too old to *learn*.

Nulla ætas ad perdiſcendum ſera eſt, Ambroſ.

The *leaſt* boy always carries the greateſt fiddle.

All lay load upon thoſe that are leaſt able to bear it. For they that are leaſt able to bear, are leaſt able to reſiſt the impoſition of the burden.

Better *leave* then lack.

Leave is light.

It's an eaſie matter to ask leave, but the expence of a little breath, and therefore ſervants and ſuch as are under command are much to blame, when they will do, or neglect to do what they ought not or ought, without asking it,

While the *leg* warmeth, the boot harmeth.

He that doth *lend* will loſe his friend.

Qui preſte al amis perd au double. *Gall.* He that lends

to

to his friend, loſeth double, *i. e.* both mony and friend.

Learn to *lick* betimes, you know not whoſe tail you may go by.

Shew me a *liar*, and I'll ſhew you a thief.

Life is ſweet.

While there's *life* there's hope.

Infin que v' è fiato v' è ſperanza, *Ital.* *Ægroto dum anima eſt ſpes eſt.* Tull. *ad* Attic. Ἐλπὶς ἐν ζωοῖσιν, ἀνέλπιστοι δ' ἄνθρωποι. When all diſeaſes fled out of Pandora's box, hope remained there ſtill.

There's *life* in a muſcle, *i. e.* There is ſome hopes though the means be but weak.

Life lieth not in living, but in liking.

Martial ſaith, *Non eſt vivere, ſed valere vita.*

Light gains make a heavy purſe.

Le petit gain remplit la bourſe. *Gall.* They that ſell for ſmall profit, vend more commodities and make quick returns, ſo that to invert the Proverb, What they loſe in the hundred, they gain in the county. Whereas they who ſell dear, ſell little, and many times loſe a good part of their wares, either ſpoil'd or grown out of uſe and faſhion by long keeping. Poco è ſpeſſo empie il borſetto. *Ital.* Little and often fills the purſe.

Light burdens far heavy.

Petit far deau poiſe à la longue, *or* Petite choſe de loing poiſe. *Gall.*

Light cheap lither yield.

That that coſts little, will do little ſervice, for commonly the beſt is beaſt cheap.

Lightly come lightly go.
The *light* is nought for ſore eyes.

A l' œil malade le lumiere nuit. *Gall.* He that doth evil hateth the light, &c.

There's *lightning* lightly before thunder.
A heavy purſe makes a *light* heart.
The *lion*'s not half ſo fierce as he is painted.

Minuunt præſentia famam, is a true rule. Things are repreſented at a diſtance, much to their advantage beyond their juſt proportion and merit. Fame is a magnifying glaſs.

Every one as they *like* beſt, as the good man ſaid when he kiſt his cow.
Like will to like (as the Devil ſaid to the Collier.) *Or* as the ſcab'd Squire ſaid to the mangy Knight, when they both met in a diſh of butter'd fiſh.

Ogni ſimile appetiſce il ſuo ſimile, *Ital.* Chaſcun cherche ſon ſemblable, *or*, demande ſa ſorte, *Gall. Caſcus caſcam ducit, i. vetulus anum. Significat a. ſimilis ſimilem delectat.*

Like lips like lettuce.

Similes habent labra lactucas. A thiſtle is a ſallet fit for an aſſes mouth. We uſe when we would ſignifie that, things happen to people which are ſuitable to them, or which they deſerve: as when a dull ſcholar happens to a ſtupid or ignorant

norant master, a froward wife to a peevish husband, &c. *Dignum patellâ operculum.* Like priest, like people, and on the contrary. These Proverbs are always taken in the worse sense. Tal carne tal cultello. *Ital.* Like flesh like knife.

Like saint like offering.
Like carpenter like chips.
Trim tram, *like* master like man.

Quel maistre tel valet, *Gall.* Tal Abbate tali i monachi. *Ital.*

A *liquorish* tongue is the purses canker.
A *liquorish* tongue a liquorish lecherous tail.
A *little* pot's soon hot.
Little persons are commonly cholerick.

Little things are pretty. Χάρις βαιοῖσιν ἀπηδεῖ.
Many *littles* make a mickle.

Ἐι γάρ κεν καὶ σμικρὸν ὀπὶ σμικρῷ καταθεῖο· καὶ θάμα τοῦθ' ἕρδεις, τάχα κεν μέγα καὶ τὸ γένοιτο. *Hesiod.*
Adde parum parvo magnus acervus erit.
De petit vient on au grand. *and,* Les petits ruisseaux font les grands rivieres, *Gall.* All ekes, &c. The greatest number is made up of unites; and all the waters of the sea, of drops. Piuma à piuma se pela l' occha. *Ital.* Feather by feather the goose is pluckt.

Little pitchers have ears.

Ce que l' enfant oit au fouyer, est bien tost cogneu jusques au Monstier. That which the child hears by the fire, is often known as far as *Monstier*, a Town in *Savoy.* So that it seems they have long tongues, as well as wide ears. And therefore (as *Juvenal* well said) *Maxima debetur puero reverentia.*

By

By *little* and little the poor whore sinks her barn.
Little said soon amended.
Little strokes fell great oaks.

Multis ictibus dejicitur quercus. Many strokes fell, &c. Assiduity overcomes all difficulty. Ψεκάδες ὄμβρον γεννῶν.
Minutula pluvia imbrem parit. Assidua stilla saxum excavat.
Quid magis est durum saxo? quid mollius undâ?
Dura tamen molli saxa cavantur aquâ. Ovid.
Annulus in digito subter tenuatur habendo;
Stillicidî casus lapidem cavat, uncus aratri
Ferreus occultè decrescit vomer in armis, Lucret.
Pliny reports, that there are to be found flints worn by the feet of Pismires. Which is not altogether unlikely; for the Horse ants especially, I have observed to have their rodes or foot-paths so worn by their travelling, that they may easily be observed.

A *little* good is soon spent.
A *little* stream drives a light mill.
Live and let live, *i. e.* Do as you would be done by. Let such pennyworths as your Tenants may live under you; sell such bargains, &c.
Every thing would *live*.
They that *live* longest, must go furthest for wood.
Longer *lives* a good fellow then a dear year.
As long *lives* a merry heart as a sad.
One may *live* and learn.

Non si finisce mai d' imparare, *Ital.* Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος, A famous saying of *Solon*,
Discenti assiduè multa senecta venit.
And well might he say so, for *Ars longa vita brevis*, As *Hippocrates* begins his Aphorisms.

They that *live* longest must fetch fire furthest.

They

They that *live* longeſt muſt die at laſt.
All lay *load* on the willing horſe.

On touche tous jours ſur le cheval qui tire, *Gall.* The horſe that draws is moſt whipt.

Half a *loaf* is better then no bread.
It's a *long* run that never turns.
The longeſt day, &c. *v.* day.
Long lookt for comes at laſt.
Look to the main chance.
Look before you leap, For ſnakes among ſweet flowers do creep.
Look not too high, &c. *v.* high.
Where the knot is *looſe*, &c. *v.* knot.
No great *loſs*, but ſome ſmall profit.

As for inſtance, he whoſe ſheep die of the rot, ſaves the skins and wooll.

It's not *loſt* that comes at laſt.
All is not *loſt* that is in danger.
In *love* is no lack.
Love thy neighbour, but pull not down thy hedge.
Better a *louſe* i'th' pot then no fleſh at all.

The *Scotch* Proverb ſaith a mouſe, which is better ſenſe, for a mouſe is fleſh and edible.

He muſt ſtoop that hath a *low* door.
Lowly ſit richly warm.

A mean condition is both more ſafe and more comfortable,

fortable, then a high eſtate.

The *lower* millſtone grinds as well as the upper.
Ill *luck* is worſe, &c. *v.* Ill.
What is worſe then ill *luck*?
Give a man *luck*, and throw him into the ſea.
The honeſter man, the worſe *luck*, *v.* honeſter.
Thieves and rogues have the beſt *luck*, if they do but ſcape hanging.
He that's ſick of a feaver *lurden* muſt be cured by the haſel gelding.
No law for *lying*. A man may lie without danger of the law.

M.

YOu'll ne're be *mad*, you are of ſo many minds.
There are more *maids* then Maukin, and more men then *Michael*, *i. e.* little *Mal* or *Mary*.
Maids ſay nay and take.
Who knows who's a good *maid*?
Every *maid* is undone.
Look to the main, &c. *v.* look.
Make much of one, good men are ſcarce.
Malice is mindfull.
Man propoſes, God diſpoſes.

Homme propoſe, mais Dieu diſpoſe, *Gall. Humana conſilia divinitus guberuantur.*

A *man*'s a man though he hath but a hoſe on's head.

He that's *man'd* with boys and hors'd with colts, ſhall have his meat eaten and his work undone.

Many hands make light [or quick] work.

Multorum manibus grande levatur onus.
πλέονων δ' τε ἔργον ἄμεινον. Homer. *Unus vir nullus vir.* Μιᾶς γὰρ χειρὸς ἀνδρὸς μόχθος. *Euripid.*

He that hath many irons, &c. *v.* irons.

Many ſands will ſink a ſhip.

We muſt have a care of little things, leſt by degrees we fall into great inconveniences. A little leak neglected, in time will ſink a ſhip.

Many littles, &c. *v.* little.

So *many* men ſo many minds.

Tanta teſte tanti cervelli, *Ital.* Autant de teſtes autant d' opinions, *Gall.* *Quot homines tot ſententiæ*, Terent.

There are more *mares* in the wood then Griſell.

You may know by the *market-folks*, how the market goes.

He that cannot abide a bad *market* deſerves not a good one.

Forſake not the *market* for the toll.

No man makes haſte to the *market*, where there's nothing to be bought but blows.

The *maſters* eye makes the horſe fat.

L' occhio del padrone ingraſſa il cavallo, *Ital.* L'oeil du

du maistre engraisse le cheval. *Gall.* Καὶ τὸ Πέρσου καὶ Λίβυος ἀποφθέγμα εὖ ἂν ἔχοι, Ὁ μὲν γὰρ ἐρωτηθεὶς τί μάλιστα ἵππον παίνει, Ὁ τὸν δεσπότου ὀφθαλμὸν ἔφη, Ὁ δὲ Λίβυς ἐρωτηθεὶς ποία κόπρος ἀρίστη; τὸ τῶ δεσπότου ἴχνη ἔφη. *Arist. Oeconom.* 2. The answers of *Perses* and *Libys* are worth the observing. The former being asked, what was the best thing to make a horse fat, answered the masters eye: the other being demanded what was the best manure, answered the masters footsteps. Not impertinent to this purpose, is that story related by *Gellius*. A fat man riding upon a lean horse asked, how it came to pass, that himself was fat, and his horse so lean. He answered because I feed my self, but my servant my horse.

That is not always good in the *maw* that is sweet in the mouth.

Who that may not as he will, &c. *v.* will.

Every *may be* hath a may not be.

Two ill *meals* make the third a glutton.

Measure is a treasure.

After *meat* comes mustard.

When there is no more use of it.

Meat is much, but manners is more.

Much *meat* much maladies.

Surfetting and diseases often attend full tables. Our nation in former time, hath been noted for excess in eating, and it was almost grown a Proverb, That *English* men dig their graves with their teeth.

Meat and mattens hinder no mans journey.

In other words, Prayers and provender, &c.

He

He that will *meddle* with all things, may go ſhoe the goſlins.

C' e da fare per tutto, diceva colui che ferrava l' occha. *Ital.*

Of little *medling* comes great eaſe.
It's *merry* in the hall when beards wag all.

When all are eating, feaſting or making good chear. By the way we may note that this word chear, which is particularly with us applied to meats and drinks, ſeems to be derived from the *Greek* word χαρὰ ſignifying joy: As it doth alſo with us in thoſe words chearly and chearfull.

Merry meet merry part.
Be *merry* and wiſe.
The more the *merrier*, the fewer the better chear.
Merry is the feaſt-making till we come to the reckoning.
As long lives a merry, &c. *v.* lives.
Can Jack-an-apes be merry, &c. *v.* clog.
Who doth ſing ſo merry a note, &c. *v.* ſing.
Mickle ado and little help.
Might overcomes right.
No *mill* no meal.

Ὁ φεύγων μέλον ἄλφιτα φεύγει. *Qui fugit molam fugit farinam.* Μὴτε μοι μέλι, μὴτε μέλιτται. He that would have honey, muſt have bees. *Eraſmus* ſaith, they commonly ſay, He that would have eggs, muſt endure the cackling of hens. It is I ſuppoſe a *Dutch* Proverb.

Much

Much water goes by the *mill*, the miller knows not of.

Assai acqua passa per il molino che il molinaio non vede, *Ital.*

An honest *miller* hath a golden thumb.

In vain doth the *mill* clack, if the miller his hearing lack.

Every *miller* draws water to his own mill.

Amener eau au moulin, *or*; Tirer eau en son moulin, *Gall.* Tutti tira l' acqua al suo molino, *Ital.*

The horse next the *mill*, carries all the grist.

My *mind* to me a kingdom is.

A pennyworth of *mirth* is worth a pound of sorrow.

Mischiefs come by the pound, and go away by the ounce.

I mali vengono à carri & fuggino a onze. *Ital.*

Better a *mischief*, then an inconvenience.

That is, better a present mischief that is soon over, then a constant grief and disturbance. Not much unlike to that, Better eye out, then always aking. The *French* have a Proverb in sense, contrary to this, Il faut laisser son enfant morveux plus tost que luy arracher le nez. Better let ones child be snotty then pluck his nose off. Better endure some small inconvenience, then remove it with a great mischief.

There's no feast to the misers, *v.* feast.

Mis-

Misfortunes ſeldom come alone.

The *French* ſay, Malheur ne vient jamais ſeul. One misfortune never came alone. & Apres perdre perd on bien. When one begins once to loſe, one never makes an end. & Un mal attire l' autre. One miſchief draws on another, or one miſchief falls upon the neck of another. *Fortuna nulli obeſſe contenta eſt ſemel.*

Miſreckoning 's no payment.
Miſunderſtanding brings lies to town.

This is a good obſervation, lies and falſe reports ariſe moſt part from miſtake and miſunderſtanding. The firſt hearer miſtakes the firſt reporter, in ſome conſiderable circumſtance or particular; the ſecond him, and ſo at laſt the truth is loſt, and a lie paſſes currant.

Money will do more then my lords letter.
It's *money* makes the mare to go.

Pecuniæ obediunt omnia. Ἀργυρέαις λοχάγοισι μάχη, &c. I danari fan correre i cavalli. *Ital.*

Prate is but prate, it's *money* buyes land.
Beauty is potent, but *money* is omnipotent.

Amour fait beaucoup, mais argent fait tout. & Amour fait rage, mais argent fait mariage, *Gall.* Love makes rage, And money makes marriage.

God makes, and apparel ſhapes, but *money* makes the man.

Pecunia vir. Χρήματα ἀνήρ. *Tanti quantum habeas ſis,* Horat.

Tell *money* after your own father.

Do as the *moſt* do, and feweſt will ſpeak evil of thee.

The *moon*'s not ſeen where the ſun ſhines.

A *mote* may choke a man.

A child may have too much of his *mothers* bleſſing.

Mothers are oftentimes too tender and fond of their children. Who are ruined and ſpoiled by their cockering and indulgence.

The *mouſe* that hath but one hole is eaſily taken.

Triſto è quel topo, che non ha ch' un ſol pertuggio per ſalvarſi. *Ital.* La ſouris qui n' a qu' une entrée eſt incontinent happée, *Gall.* *Mus non uni fidit antro.* Good riding at two anchors, having two ſtrings to ones bow. This ſentence came originally from *Plautus in Truculento*, *v.* Eraſm. Adag.

A *mouſe* in time may bite in two, &c. *v.* time.

God never ſends *mouths*, but he ſends meat.

This Proverb is much in the mouth of poor people: who get children, but take no care to maintain them.

Much would have more.

Multa petentibus deſunt multa, Horat.

Creverunt & opes & opum furioſa Cupido,
Ut quò poſſideant plurima plura petant.
Sic quibus intumuit ſuffuſa venter ab unda,
Quo plus ſunt potæ plus ſitiuntur aquæ. Ovid. Faſt.

Muck and money go together.

Those that are slovenly and dirty usually grow rich, not they that are nice and curious in their diet, houses and clothes.

Murder will out.

This is observed very often to fall out in the immediate sense, as if the Providence of God were more then ordinarily manifested in such discoveries, It is used also to signifie, that any knavery or crime or the like will come to light.

Men *muse* as they use, *measure other folks corn by their own bushel.*

When a *musician* hath forgot his note, he makes as though a crum stuck in his throat.

Ἀπορία ψάλτου Βήξ. When a singing-man or musician is out or at a loss, to conceal it he coughes. Βὴξ ἀντὶ πορδῆς. Some seeking to hide a scape with a cough, render themselves doubly ridiculous.

He loves *mutton* well, that dips his bread in the wooll.

N.

IF ones *name* be up he may lie in bed.

Qui a bruit de se lever matin peut dormir jusques a disner, *Gall. Etiam trimestres liberi felicibus*, Sue.

He that hath an ill *name* is half hanged.

Take away my good *name* and take away my life.

Naught is never in danger.

Near is my petticoat, &c. *v.* petticoat.

Neceſſity hath no law.

Ἀνάγκη δὲ θεοὶ μάχονται. La neceſſita non ha legge, *Ital.* *Ingens telum neceſſitas.* Cic. *de Amic.*

Neceſſity is cole-black.

They *need* much whom nothing will content.

Need makes the old wife trot.

Biſogno la trottar la vecchia, *Ital.* Beſoign fait vieille trotter, *Gall.* All the ſame, word for word.

Need will have it's courſe.

Need makes the naked man run, [or the naked quean ſpin.]

A good *neighbour*, a good goodmorrow.

Qui à bon voiſin à bon matin, *Gall.* Chi ha cattivo vicino ha il mal matino, *Ital.* *Aliquid mali propter vicinum malum*, Plaut. *in* Merc. Πῆμα κακὸς γείτων ἐσθλοῦ τ' ἀγαθὸς μέγ' ὄνειαρ, *Heſiod.* *Themiſtocles* having a farm to ſell, cauſed the crier who proclaimed it, to add that it had a good neighbour: rightly judging that ſuch an advantage would make it more vendible.

Love thy neighbour, &c. *v.* in L.

Neighbour-quart is good quart, *i. e.* Giffe gaffe is a good fellow.

He dwells far from *neighbours* [or hath ill neigh-

neighbours] that's fain to praiſe himſelf.

Proprio laus ſordet in ore. Let another man praiſe thee and not thine own mouth, a ſtranger and not thine own lips.

Here's talk of the *Turk* and *Pope*, but it's my next *neighbour* does me the harm.

You muſt ask your *neighbour* if you ſhall live in peace.

The rough *net*'s not the beſt catcher of birds.

New lords new laws.

De nouveau ſeigneur nouvelle meſnie, *Gall.*

Every one has a penny to ſpend at a *new* Alehouſe.

A *new* broom ſweeps clean.

No penny no, &c. *v.* penny.

No mill no, &c. *v.* mill.

No ſilver no, &c. *v.* ſilver.

No living man all, &c. *v.* all.

One may know by your *noſe*, what pottage you love.

Every mans *noſe* will not make a ſhooing horn.

Non cuivis homini contingit adire Corinthum, Horat.

Where *nothing* is a little doth eaſe.

Where *nothing* 's to be had, the King muſt loſe his right.

Ninno da quello che non ha, *Ital.* Le Roy perd ſa rente ou il n' y a que prendre, *Gall.*

One year a *nurſe* and ſeven years the worſe.

Becauſe feeding well and doing little ſhe becomes liquoriſh and gets a habit of idleneſs.

Fair fall *nothing* once by the year.

It may ſometimes be better to have nothing then ſomething. So ſaid the poor man, who in a bitter ſnowy morning could lie ſtill in his warm bed, when as his neighbours who had ſheep and other cattel, were fain to get up betimes and abroad, to look after and ſecure them.

O.

AN unlawfull *oath* is better broke then kept.

He that meaſureth *oil*, ſhall anoint his fingers.

Qui meſure l' huile il s' en oingt les mains, *Gall.*

To caſt *oil* in the fire 's not the way to quench it.

Old men are twice children.

Δὶς παῖδες οἱ γέροντες. And that not in reſpect of the mind only, but alſo of the body.

Old be or young die.

Never too old to learn. *v.* learn.

Older and wiſer.

Diſcipulus eſt prioris poſterior dies, Senec. *Nunquam ita quiſquam bene ſubducta ratione ad vitam fuit, quin res, aetas uſus ſemper aliquid apportet novi, &c.* Terent. Γηράσκω δ' αἰεὶ πολλὰ διδασκόμενος.

You

You can't catch *old* birds with chaff.

Annoſa vulpes non capitur laqueo.

If you would not live to be *old*, you muſt be hang'd when you are young.

Young men may die, *old* men muſt.

The *old* woman would never have look't for her daughter i'th' oven, had ſhe not been there her ſelf.

Se la madre non foſſe mai ſtata nel forno, non vi cercarebbe la figlia. *Ital.* The ſame to a word.

An *old* ape hath an old eye.

An *old* dog biteth ſore.

Un vieil chien jamais ne jappe en vain, *Gall.*

Of young men die many, of *old* men ſcape not any.

De Giovane ne muoiono di molti, di vecchi ne ſcampa neſſuno, *Ital.*

An *old* fox needs learn no craft.

An *old* ſack asketh much patching.

Old men and far travellers may lie by authority.

Il à beau, mentir qui vient de loin. *Gall.*

Better keep under an *old* hedge, then creep under a new furze-buſh.

As the *old* cock crows, ſo crows the young [or

so the young learns.]

Chi di gallina nasce convien che rozole, *Ital.* Some have it;

The young pig grunts like the *old* sow.
An *old* thief desires a new halter.
Old cattel breed not.

This I believe is a true observation, for probable it is, that all terrestrial animals both birds and beasts have in them from the beginning, the seeds of all those young they afterwards bring forth, which seeds, eggs if you so please to call them; when they are all spent, the female becomes effæte or ceases to breed. In birds these seeds or eggs are visible, and *Van Horn* hath discovered them also in beasts.

An *old* naught will never be ought.
An *old* dog will learn no tricks.

It's all one to physick the dead, as to instruct old men. Νεκρὸν ἰατρεύειν καὶ γέροντα νουθετεῖν ταυτόν ἐστι. *Senis mutare ingenium* is an absurd impossible thing. Old age is inexorable, morose, slow and forgetfull. If they have been put in a wrong way at first, no hopes then of reducing them. *Senex psittacus negligit ferulam.*

An *old* man hath one foot in the grave.
An *old* man is a bed full of bones.
The *old* withy tree would have a new gate hung at it.
Old mares lust after new cruppers.
That that's *one* mans meat's another mans poison.

L' un mort dont l' autre vit, *Gall.*

One ſwallow makes not a ſpring, nor one wood-cock a winter.

This is an ancient Greek Proverb. *Ariſt. Ethic. Nicom. lib.* 1. Μιᾶ χελιδὼν ἦρ᾽ οὐ ποιεῖ.

One ſhoulder of mutton draws down another.

En mangeant l' appetit vient. *Gall.*

One mans breath's another mans death.

One man may better ſteal a horſe, then another look over the hedge.

If we once conceive a good opinion of a man, we will not be perſwaded he doth any thing amiſs; but him whom we have a prejudice againſt, we are ready to ſuſpect on the ſleighteſt occaſion. Some have this good fortune, to have all their actions interpreted well, and their faults overlook t; others to be ill beheld and ſuſpected, even when they are innocent. So parents many times are obſerved to have great partiality towards ſome child; and not to be offended with him for that, which they would ſeverely puniſh in their other children.

One beats the buſh and another catcheth the bird.

Il bat le buiſſon ſans prendre l' oiſillon. *Gall. Alii ſementem faciunt, alii metent.* This Proverb was uſed by *Henry* the fifth, at the ſiege of *Orleans*: when the citizens beſieged by the *Engliſh*, would have yielded up the town to the D. of *Burgundy* who was in the *Engliſh* camp, and not to the King. He ſaid, ſhall I beat the buſh and another take the bird? no ſuch matter. Which words did ſo offend the Duke, that he made peace with the *French*, and withdrew from the *Engliſh*.

One

One doth the ſcath and another hath the ſcorn, *i. e.* One doth the harm and another bears the blame. Scath ſignifies loſs or harm.

Opportunity makes the thief.

Occaſio facit furem. Therefore, maſters and ſuperiours and houſe-keepers ought to ſecure their moneys and goods under lock and key; that they do not give their ſervants, or any others, a temptation to ſteal.

It is good to cry ule at *other* mens coſts. Ule that is Chriſtmaſs.

It's time to ſet in when the *oven* comes to the dough,

i. e. Time to marry when the maid woes the man: parallel to that *Cheſhire* Prov. It's time to yoke when the cart comes to the caples, *i. e.* horſes.

All's *out* is good for priſoners but naught for the eyes.

It's good for priſoners to be out, but bad for the eyes to be out. This is a droll uſed by good fellows when one tells them, all the drink is out.

God ſend us of our *own* when rich men go to dinner.

Let him that *owns* the cow take her by the tail.

Tis good chriſtening a mans *own* child firſt.

The *ox* when wearieſt treads ſureſt.

Bos laſſus fortius figit pedem. Thoſe that are ſlow are ſure.

P.

A Small pack, &c. *v.* ſmall.

Pain is forgotten where gain follows.

Great *pain* and little gain make a man ſoon weary.

Without *pains* no gains.

Dii laboribus omnia vendunt.

It's good enough for the *Parſon* unleſs the pariſh were better.

Its here ſuppoſed that if the Pariſh be very bad the Parſon muſt be in ſome fault; and therefore any thing is good enough for that Parſon whoſe Pariſhioners are bad, either by reaſon of his ill example, or the neglect of his duty.

Fat *paunches* make lean pates, &c.

Pinguis venter non gignit ſenſum tenuem. This *Hierom* mentions in one of his Epiſtles as a Greek Proverb. The Greek is more elegant.

Παχεῖα γαστὴρ λεπτὸν οὐ πίκτει νόον.

All the honeſty is in the *parting*.

Patch by patch is good husbandry, but patch upon patch is plain beggery, *or*

One *patch* on a knee, &c.

Two *patches* on a knee, &c.

Patience with poverty, is all a poor mans remedy.

Patience

Patience perforce is a medicine for a mad dog.
Patience is a plaiſter for all ſores.
Pauls will not always ſtand.
A fair *pawn* never ſham'd his maſter.
A good *pay-maſter* needs no ſurety, *or* Starts not at aſſurances.
Once *paid* never craved.
He that *pays* laſt, never pays twice.
He that cannot *pay*, let him pray.
They take a long day that never *pay*.
He that would live in *peace* and reſt, muſt hear and ſee and ſay the beſt.

Oy, voy, & te tais, ſi tu veux vivre en paix, *Gall.* Ode, vede, tace, Seyuoi viver in pace, *Ital.*

Pen an ink is wits plough.
A *penny* in my purſe will bid me drink when all the friends I have will not.
Penny in pocket's a good companion.
No *penny* no *pater noſter*.
That *penny* is well ſpent that ſaves a groat.

Bonne la maille qui ſuave le denier, *Gall.* The halfpenny is well ſpent that ſaves a penny.

Penny and penny laid up will be many.
Who will not keep a *penny* ſhall never have many.

The greateſt ſum is made up of pence: and he that is prodigall of a little can never gain a great deal: beſides by his ſquandring a little one may take a ſcantling of his inclination.

Near

Near is my *petticoat*, but nearer is my ſmock.

Mu chemiſe m' eſt plus proche que ma robe. *Gall.* Tocca piu la camiſia ch' il gippone, *Ital. i. e. Tunica pallio propior.* Ἀπώτερον ἢ γόνυ κνήμη. *Theocr.* Some friends are nearer to me then others: my Parents and Children then my other Relations, thoſe then my neighbours, my neighbours then ſtrangers: but above all I am next to my ſelf. Plus pres eſt la chair que la chemiſe. *Gall.* My fleſh is nearer then my ſhirt.

If *Phyſick* do not work, Prepare for the kirk,
I'll not buy a *pig* in a poke.

The *French* ſay chat en poche, *i. e.* a cat in a poke.

Pigs love that lie together.

A familiar converſation breeds friendſhip among them who are of the moſt baſe and ſordid natures.

When the *pig*'s profer'd hold up the poke.

Never refuſe a good offer.

He that will not ſtoop for a *pin*, ſhall never be worth a point.
He can ill *pipe*, that wants his upper lip.

Things cannot be done without neceſſary helps and inſtruments.

No longer *pipe* no longer dance.
Piſs not againſt the wind.

Chi piſcia contra il vento ſi bagna la camiſcia, *Ital.*

He

He that pisseth against the wind, wets his shirt. It is to a mans own prejudice, to strive against the stream; he wearies himself and loses ground too. Chi spuda contra il vento si spuda contra il viso. *Ital.* He that spits against the wind spits in his own face.

The *pitcher* doth not go so often to the water, but it comes home broken at last.

Tant souvent va le pot à l' eau que l' anse y demeure, *Gall. Quem sæpe transit aliquando invenit.* Sen. Trag.

Foolish *pity* spoils a city.
Plain dealing's a jewel but they that use it die beggers.
He *plays* well that wins.
As good *play* for nothing as work for nothing.
He that *plays* more then he sees forfeits his eyes to the King.
He had need rise betimes that would *please* every body.
He that would *please* all and himself too, Undertakes what he cannot doe.

Οὐδὲ γὰρ ὁ Ζεὺς ἔθ' ὕων πάντας ἁνδάνει ἔτ' ἀπέχων. *Theogn.*

Pleasing ware is half sold.

Chose qui plaist est à demi vendu. *Gall.* Mercantia chi piace è meza venduta. *Ital.*

Short *pleasure* long lament, *v.* in S.
Plenty makes dainty.

The

The *plow* goes not well if the plow-man holds it not.

He that by the *plow* would thrive Himſelf muſt either hold or drive.

There belongs more then whiſtling to going to *plow*.

A man muſt *plow* with ſuch oxen as he hath.

He is *poor* indeed that can promiſe nothing.

Poor folks are glad of pottage.

Poor and proud, fie, fie.

The devil wipes his tail with the *poor* mans pride.

A *poor* mans table is ſoon ſpread.

Poſſeſſion is eleven points of the Law, *and they ſay there are but twelve.*

A cottage in poſſeſſion, &c. *v.* cottage.

If you drink in your *pottage*, you'll cough in your grave.

When *poverty* comes is at the doors, love leaps out at the windows.

Plain of *poverty* and die a begger.

Poverty parteth good fellowſhip.

Pour not water on a drown'd mouſe.

i. e. Add not affliction to miſery.

Praiſe a fair day, &c. *v.* fair.

Praiſe the ſea, &c. *v.* ſea.

Prayers and provender hinder no mans journey.

They ſhall have no more of our *prayers* then we of their pies (quoth the Vicar of *Layton.*)

He that would learn to *pray*, let him go to ſea.

Qui veut apprendre à prier, Aille ſouvent ſur la mer, *Gal.*

Pret-

Prettineſs makes no potrage.

Pride will have a fall.

Pride feels no cold.

Pride goes before, ſhame follows after.

It's an ill *proceſſion* where the Devil carries the croſs.

A *proud* mind and a beggers purſe agree not well together.

There's nothing agrees worſe then a *proud* mind and a beggers pu ſe.

As *proud* come behind as go before.

A man may be humble that is in high eſtate, and people of mean condition may be as proud as the higheſt.

It's good beating *proud* folks, for they'll not complain.

The *Prieſt* forgets that he was a clerk.

Proud upſtarts remember not the meanneſs of their former condition.

He that *prieth* into every cloud, may be ſtricken with a thunderbolt.

Proffer'd ſervice [and ſo ware] ſtinks.

Merx ultronea putet, apud Hieronym. *Eraſmus* ſaith, *Quin vulgo etiam in ore eſt, ultro delatum obſequium plerunq; ingratum eſſe*, So that it ſeems this Proverb is in uſe among the *Dutch* too. Merchandiſe offerte eſt à demi vendûe, *Gall.* Ware that is proffer'd is ſold for half the worth, or at half the price.

All

All *promiſes* are either broken or kept.

This is a ſlam or droll, uſed by them that break their word.

The *properer* man [and ſo the honeſter] the worſe luck.

Aux bons meſchet il, *Gall.*

Better ſome of a *pudding* then none of a pie.
There's no deceit in a bag *pudding*.
The proof of the *pudding* is in the eating.
Pull hair and hair, and you'll make the carle bald.

Caudæ pilos equinæ paulatim vellere. There is a notable ſtory of *Sertorius* mentioned by *Plutarch* in his life. He to perſwade his ſouldiers that counſel was more available then ſtrength, cauſes two horſes to be brought out, the one poor and lean; the other ſtrong and having a buſhy tail. To the poor weak horſe he ſets a great, ſtrong, young man. To the ſtrong horſe he ſets a little weak fellow, each to pluck off his horſes tail. This latter pulling the hairs one by one, in a ſhort ſpace got off the whole tail: whereas the young man catching all the tail at once in his hands, fell a tugging with all his might, labouring and ſweating to little purpoſe; till at laſt he tired, and made himſelf ridiculous to all the company. Piuma à piuma ſe pela l' occha. *Ital.* Feather by feather the gooſe is pluckt.

Like *puniſhment* and equal pain, both key and key-hole do maintain.
Let your *purſe* be your maſter.

Meſſe tenus propria vive.

All is not won that is put in the *purſe*.
He that ſhews his *purſe* longs to be rid of it.
Be it better or be it worſe, be rul'd by him that bears the *purſe*.
That's but an empty *purſe* that is full of other mens money.

Q.

Quick at meat, quick at work.

Bonne beſte s' eſchauffe en mangeant, *Gall.* A good beaſt will get himſelf on heat with eating. Hardi gaigneur hardi mangeur, *Gall.*

We muſt live by the *quick*, and not by the dead.
Any thing for a *quiet* life.
Next to love *quietneſs*.

R.

Small *rain* lays great duſt.

Petite pluye abat grand vent. Small *rain*, or a little rain lays a great wind, *Gall.* So ſaid a mad fellow, who lying in bed bepiſt his farting wives back.

After *rain* comes fair weather.
Raiſe no more ſpirits then you can conjure down.

Thou

Thou art a bitter bird, ſaid the *Raven* to the *Sterling*.

Raw leather will ſtretch.

There's *reaſon* in roaſting of eggs.

Eſt modus in rebus.

No *receiver* no thief.

The *receiver*'s as bad as the thief.

Ἀμφότεροι κλῶπες ὁ δεξάμενος, καὶ ὁ κλέψας. *Phocyl.*

He that *reckons* without his hoſt, muſt reckon again.

Chi fa conto ſenza l' hoſte fa conto due volte, *Ital.* Qui compte ſans ſon hoſte, il lui convient compter deux fois, *Gal.*

Even *reckoning* keeps long friends.

A vieux comptes nouvelles diſputes, *Gall.* Old reckonings breed new diſputes or quarrels. Conto ſpeſſo è amicitia longa. *Ital.*

Never *refuſe* a good offer.

If I had *reveng'd* all wrong, I had not worn my skirts ſo long.

'Tis brave ſcrambling at a *rich* mans dole.

Soon *ripe* ſoon rotten.

Citò maturum citò putridum. Odi puerulum præcoci ſapientia, Apul. It is commonly held an ill ſign, for a child to be too forward and riſe-witted, *viz.* either to betoken premature death, according to that *motto* I have ſomewhere ſeen under a coat of arms,

Ire cadit ante senem qui sapit ante diem; or to betoken as early a decay of wit and parts. As trees that bear double flowers, *viz.* Cherries Peaches, &c. Bring forth no fruit, but spend all in the blossom. Wherefore as another Proverb hath it; It is better to knit then blossom. *Præsto maturo, præsto marzo. Ital.*

Why should a *rich* man steal?
Men use to worship the *rising* sun.

Plures adorant solem orientem quam occidentem. They that are young and rising have more followers, then they that are old and decaying. This consideration, it is thought, withheld Queen *Elizabeth*, a prudent Princess, from declaring her successour.

All's lost that's put in a *riven* dish.

All is lost that is bestowed upon an ungratefull person; he remembers no courtesies. *Perit quod facis ingrato.* Senec.

He loves *roast-meat* well, that licks the spit.
Many talk of *Robin Hood*, that never shot in his bow.
And many talk of little *John* that never did him know.
Tales of *Robin Hood* are good enough for fools.

That is, many talk of things which they have no skill in, or experience of. *Robert Hood* was a famous robber in the time of King *Richard* the first: his principal haunt was about *Shirewood* forest in *Notingham-shire*. *Camden* calls him, *prædonem mitissimum*. Of his stollen goods he afforded good penny-worths, Lightly come lightly go. Molti parlan di Orlando chi non viddero mai suo brando. *Ital. Non omnes qui citharam tenent citharœdi.*

Spare

Spare the *rod* and ſpoil the child.

A *rogues* wardrobe is harbour for a louſe.

A *rolling* ſtone gathers no moſs.

Saxum volutum non obducitur muſco. Λίθος κυλινδούμενος τὸ φῦκος οὐ ποιεῖ. Pietra moſſa non fa muſchio, *Ital.* La pierre ſouvent remuée n' amaſſe pas volontiers mouſſe. *Gall.* To which is parallel that of *Fabius*, Qu. *Planta quæ ſæpius transfertur non coaleſcit.* A plant often removed cannot thrive.

Rome was not built in one day.

Rome n' a eſte baſti tout en un jour, *Gall.* & Grand bien ne vient pas en peu d' heures. A great eſtate is not gotten in a few hours.

Name not a *rope* in his houſe that hang'd himſelf.

No *roſe* without a thorn.

Nulla eſt ſincera voluptas.

The faireſt *roſe* at laſt is withered.

The rough net, &c. *v.* net.

At a *round* table there's no diſpute of place.

This deſerves not place among Proverbs, yet becauſe I find it both among our *Engliſh* Collections, and likewiſe the *French* and *Italian*, I have let it paſs. A tavola tonda non ſi contende del luoco, *Ital.* Ronde table oſte le debat, *Gall.*

He may ill *run* that cannot goe.

He that *runs* faſteſt, gets moſt ground.

There's no general *rule* without ſome exception.

S.

AN old ſack, &c. *v.* old.
Set the *ſaddle* on the right horſe.

This Proverb may be variouſly applied; either thus, Let them bear the blame that deſerve it: or thus, Let them bear the burden that are beſt able.

Where *ſaddles* do lack, better ride on a pad, then the bare horſe-back.

Δεύτερος πλοῦς.

Sadneſs and gladneſs ſucceed each other.
It's hard to *ſail* o're the ſea in an egg ſhell.
A young *ſaint* an old devil, *v.* young.
A good *ſalade* is the prologue to a bad ſupper. *Ital.*
There's a *ſalve* for every ſore.

A ogni coſa è rimedio ſuora qu' alla morte. *Ital.* There's a remedy for every thing but death.

Save ſomething for the man that rides on the white horſe.

For old age, wherein the head grows white. It's ſomewhat a harſh *Metaphor* to compare age to a horſe.

Some *ſavers* in a houſe do well.

Every

Every penny that's *saved* is not gotten.
Of *saving* cometh having.
Learn to *say* before you sing.
He that would *sail* without danger, must never come on the main sea.
Saying and doing are two things.

Du dire au faict y a grand traict, *Gall.*

Say well and do well end with one letter, Say well is good, but do well is better.
One *scab'd* sheep will marr a whole flock.

Un a pecora infetta n' ammorba una setta. *Ital.* Il nè faut qu' une brebis rogneuse pour gaster tout le troupeau, *Gall.* *Grex totus in agris unius scabie cadit & porrigine porci,* Juvenal.

Scald not your lips in another, &c. *v.* another.
A *scalded* cat fears cold water.

Can scottato d' acqua calda ha paura poi della fredda, *Ital.* Chat eschaudè craint l' eau froide. *Gall.*

A *scal'd* head is soon broken.
A *scal'd* horse is good enough for a scab'd squire.
Dignum patellâ operculum.

Among the common people *Scoggin*'s a doctour.

Ἐν ἀμούσοις καὶ κόρυδος φθέγγεται. *Est autem Corydus vilissimum aviculæ genus minimeq; canorum.*

Who more ready to call her neighbour *scold*,

then the erranteſt ſcold in the pariſh?

Scorning is catching.

He that ſcorns any condition, action or employment, may come to be, nay often is driven upon it himſelf. Some word it thus: Hanging's ſtretching, mocking's catching.

Scratch my breech, and I'll claw your elbow.

Mutuum muli ſcabunt. Ka me and I'll ka thee. When undeſerving perſons commend one another. *Manus manum fricat & Manus manum lavat.* Differ not much in ſenſe.

Praiſe the *ſea*, but keep on land.

Loda il mare & tienti à terra, *Ital.*

The *ſecond* blow makes the fray.

Seldom ſeen ſoon forgotten.

Seeing is believing.

Chi con l' occhio vede, col cuor crede. *Ital.*

Seek till you find, and you'll not loſe your labour.

Seldom comes a better.

To *ſee* it rain is better then to be in it.

The *ſelf*-edge makes ſhew of the cloth.

Self do, ſelf have.

Self-love's a mote in every mans eye.

Service is no inheritance.

A young ſerving-man, &c. *v.* young.

It's a *ſhame* to ſteal, but a worſe to carry home.

Shameleſs craving muſt have ſhamefull nay.

A bon demandeur bon refuſeur, *Gall.*

It's

It's very hard to ſhave an egg, *v.* egg.

A barber learns to *ſhave* by ſhaving of fools.

A barbe de fol on apprend à raire, *Gall.* Ala barba de pazzi il barbier impara a radere, *Ital.* He is a fool that will ſuffer a young beginner to practiſe firſt upon him.

It's ill *ſhaving* againſt the wooll.

He that makes himſelf a *ſheep*, ſhall be eaten by the wolf.

Chi pecora ſi fa il lupo la mangia, *Ital.* Qui ſe fait brebis le loup le mange, *Gall.* He that is gentle, and puts up affronts and injuries ſhall be ſure to be loaden. *Veterem ferendo injuriam invitas novam*, Terent. *Poſt folia cadunt arbores*, Plaut.

Shear *ſheep* that ha's them.

The difference is wide that the *ſheets* will not decide.

He that *ſhews* his purſe, &c. *v.* purſe.

Hang him that hath no *ſhifts*.

A bad ſhift, &c. *v.* bad.

A good *ſhift* may ſerve long, but it will not ſerve ever.

Cloſe ſits my ſhirt, &c. *v.* cloſe.

Shitten luck's good luck.

The wearer beſt knows where the *ſhooe* wrings him.

Every *ſhooe* fits not every foot.

It is therefore an inſtance of abſurd application, *Eundem calceum omni pedi induere.* Or *Eodem collyrio omnibus mederi.*

Who

Who goes worſe ſhod then the *ſhoemakers* wife? *or*, Who goes more bare then the ſhoemakers wife and the ſmiths mare.

The *ſhoe* will hold with the ſole.

La ſuola tien con la Scarpa, *Ital. i. e.* The ſole holds with the ſhoe.

Every man will *ſhoot* at an enemy, but few will go to fetch the ſhaft.

Keep thy *ſhop*, and thy ſhop will keep thee.

Short and ſweet.

Sermonis prolixitas faſtidioſa. Cognat. è Ficino.

Short acquaintance brings repentance.

A *ſhort* horſe is ſoon curried.

Short ſhooting loſeth the game.

Short pleaſure long lament.

De court plaiſir long repentir, *Gall.*

A *ſhort* man needs no ſtool to give a great lubber a box on the ear.

A ſharp ſtomack makes *ſhort* devotion.

Out of *ſight* out of mind.

This is (I ſuppoſe) alſo a *Dutch* Proverb. For *Eraſmus* ſaith, *Fam omnibus in ore eſt, qui ſemotus ſit ab oculis eundem quoque ab animo ſemotum eſſe. Abſens hæres non erit.*

Silence is conſent. Chi tace conſeſſa, *Ital.*

Αὐτὸ γὰρ τὸ σιγᾶν ὁμολογοῦντός ἐστι σοῦ, *Euripid.* Qui tacet

tacet conſentire videtur, inquiunt Furis conſulti. Aſſez conſent qui ne mot dit, *Gall.*

White *Silver* draws black lines.
No *ſilver* no ſervant.

The *Suiſſes* have a Proverb among themſelves, parallel to this. Point d' argent point de Suiſſe. No money no *Suiſſe*. The *Suiſſes* for money will ſerve neighbouring Princes in their wars, and are as famous in our days for mercenary ſouldiers, as were the *Carians* of old.

Who doth *ſing* ſo merry a note, as he that cannot change a groat?

Cantabit vacuus coram latrone viator.

The brother had rather ſee the *ſiſter* rich then make her ſo.
As good *ſit* ſtill as riſe up and fall.
If the *ſky* falls we ſhall catch larks.

Se rouinâſſe il cielo ſi pigliarebbon di molti uccelli. *Ital.* Sile ciel tomboiles cailles ſeroyent prinſes, *Gall.*

A broken ſleeve, &c. *v.* broken.
Good to *ſleep* in a whole skin.
The *ſluggards* guiſe, Loath to go to bed and loath to riſe.
Sluts are good enough to make ſlovens pottage.
A *ſmall* ſum will ſerve to pay a ſhort reckoning.
A *ſmall* pack becomes a ſmall pedler.

Petit mercier, petit panier, *Gall.*

Better

Better are *ſmall* fiſh then an empty diſh.
The *ſmoke* follows the fair.
No *ſmoke* without ſome fire, *i. e.* There is no ſtrong rumour without ſome ground for it. *Cognatus* hath it among his Latine Proverbs, *Non eſt fumus abſque igne*, though it be no ancient one.
Snotty folks are ſweet, But ſlavering folks are weet. Others have it.
Slavering folks kiſs ſweet, but *ſnotty* folks are wiſe.
Ride *ſoftly*, that we may come ſooner home.
Soft fire makes ſweet malt.
Something hath ſome ſavour.
Soon hot ſoon cold.
Soon ripe, &c. *v.* ripe.
Soon crooks the tree, &c. *v.* crooks.
Sorrow and an evil life, maketh ſoon an old wife.
Sorrow comes unſent for. *Mala ultro adſunt.*
Sorrow will pay no debt.
Sorrow is always dry.
A turd's as good for a *ſow* as a pancake.

Truy aime mieux bran que roſes, *Gall.*

Every *ſow* to her own trough.
In *ſpace* comes grace.
Better *ſpared*, then ill ſpent.
Better *ſpare* at the brim, then at the bottom.
Ever *ſpare* and ever bare.

Spare

Spare the rod, &c. *v.* rod.
What the goodwife *ſpares* the cat eats.
It's too late to *ſpare* when the bottom is bare.

Sera in fundo parſimonia, Seneca Epiſt. 1. Δειλὴ δ' ἐπὶ πυθμένι φείδε. *Heſiod.*

Spare to ſpeak, and ſpare to ſpeed.
Speak fare and think what you will.
He that *ſpeaks* laviſhly, ſhall hear as knaviſhly.

Qui pergit ea quæ vult dicere, ea quæ non vult audiet. Terent.

Speak when you are ſpoke to, come when you are call'd.

Ad conſilium nè acceſſeris antequam vocèris.

Great *ſpenders* are bad lenders.
Raiſe no more ſpirits, &c. *v.* raiſe.
Spend and God will ſend.

A qui chapon mange chapon lui vient, *Gall.* He that eats good meat ſhall have good meat.

A man cannot *ſpin* and reel at the ſame time.
You muſt *ſpoil* before you ſpin.
That is well *ſpoken*, that is well taken.
The worſt *ſpoke* in a cart breaks firſt.
No *ſport* no pye.
Sport is ſweeteſt, when no ſpectatours.
Do not *ſpur* a free horſe.
Non opus admiſſo ſubdere calcar equo, Ovid.

A *spur* in the head's worth two in the heel.
It's a bad *stake* will not stand one year in the hedge.
Nothing *stake* nothing draw.
Standing pools gather filth.
Standers by, see more then gamesters.

Plus in alieno quàm in suo negotio vident homines.

He that will *steal* an egg, will steal an ox.
He that will *steal* a pin, will steal a better thing.
When the *steed* is stoln, the stable door shall be shut.

Serrar la stalla quando s' han perduti i buovi, *Ital.* Il est temps de fermer l' estable quand les chevaux en sontalles, *Gall.* Μετὰ πόλεμον ἡ συμμαχία.
Quandoquidè accepto claudenda est janua damno, Juv. Sa. 13.
Serò clypeum post vulnera sumo, Ovid.
Προμηθεὺς ἔστι μετὰ τὰ πράγματα. *Lucian.*

Blessed be S. *Stephen*, ther's no fast on his even.
He that will not go over the *stile* must be thrust through the gate.
The *still* sow eats up all the draff.
Whoso lacketh a *stock*, his gain's not worth a chip.
Store is no sore.
Stretch your arm, &c. *v.* arm.
Strike while the iron, &c. *v.* iron.
He must *stoop* that hath a low door.
After a *storm* comes a calm.

Doppo il cattivo ne vien il buon tempo, *Ital.* A-

pres la pluye vient le beau temps, *Gall.*

No *striving* against the stream.

Contra torrentem niti. Πρὸς κέντρα λακτίζειν.
Stultus ab obliquo qui cum discedere possit,
Pugnat in adversas ire natator aquas, Ovid.

Of *sufferance* comes ease.
That *suit* is best that best fits me.
No *sunshine* but hath some shadow.
Put a stool in the *sun*, when one knave rises another comes, *viz.* to places of profit.
They that walk much i'th' *sun*, will be tann'd at last.
Sure bind sure find.

Bon guet chasse mal aventure, *Gall.* *Abundans cautela non nocet.*

If you *swear* you'll catch no fish.
No *sweet* without some sweat.

Nul' pain sans peine, *Gall.*

Sweet meat must have sowre sauce.
He must needs *swim*, that's held up by the chin.

Celuy peut hardiment nager à qui l' on soustient le menton, *Gall.*

Put not a naked *sword* in a mad mans hand.

Nè puero gladium. For they will abuse it to their own and others harm.

He

He that strikes with the *sword*, shall be beaten with the scabbard.

Sweep before your own door.

T.

MAke not thy *tail* broader then thy wings, i. *keep not too many attendants.*

A *tailours* shreds are worth the cutting.

Good *take heed* doth surely speed.

A good *tale* ill told, is marr'd in the telling.

One *tale* is good till another is told.

Therefore a good Judge ought to hear both parties. *Qui statuit aliquid parte inauditâ alterâ, Æquum licet statuerit haud æquus fuerit.*

The greatest *talkers* are always the least doers.

Ὀυ λόγων δεῖται Ἑλλὰς ἀλλ' ἔργων. *Non verbis sed factis opus est. Nec mihi dicere promptum, nec facere est isti.* Ovid. *Verba importat* Hermodorus.

He *teacheth* ill, who teacheth all.

Nothing dries sooner then *tears.*

Niente piu tosto se secca che lagrime, *Ital.*

When I've *thatch't* his house, he would throw me down.

Ἐδίδαξά σε κυβιστᾶν καὶ σὺ βυθίσαι μὲ θέλεις. I have taught thee to dive, and thou seekest to drown me.

He

He that *thatches* his houſe with T-- ſhall have more teachers then reachers.

Set a *thief* to take a thief.

All are not *thieves* that dogs bark at.

Save a *thief* from the gallows, and he'll be the firſt ſhall cut your throat.

Diſpiccha l' impicchato che impicchera poi te, *Ital.* Oſtez un vilain du gibet il vous y mettra, *Gall.*

Give a *thief* rope enough, and he'll hang himſelf.

One may *think* that dares not ſpeak,
And it's as uſual a ſaying, Thoughts are free.

Humane laws can take no cognizance of thoughts, unleſs they diſcover themſelves by ſome overt actions.

Where ever a man dwells, he ſhall be ſure to have a *thorn-buſh* near his door.

No place no condition is exempt from all trouble. *Nihil eſt ab omni parte beatum. In medio Tybride Sardinia eſt.* I think it is true of the thorn-buſh in a litteral ſenſe, Few places in *England* where a man can live in but he ſhall have one near him.

He that handles *thorns*, ſhall prick his fingers.
Thought lay a bed and beſh--- himſelf.

Certo fu appiccato per ladro. *Ital. i. e.* Truly or certainly was hang'd for a thief.

Threatned folks live long.

Three may keep counsel, if two be away.

The *French* say, Secret de Deux secret de Dieu, secret de trois secret de tous. The *Italians* in the same words, Tre taceranno, se due vi non sono.

If you make not much of *three pence* you'll ne're be worth a groat.

Tickle my *throat* with a feather, and make a fool of my stomach.

He that will *thrive*, must rise at five: He that hath *thriven* may lie till seven.

The *thunderbolt* hath but his clap.

Tidings make either glad or sad.

Time fleeth away without delay.

Cito pede præterit ætas, Fugit irrevocabile tempus.

A mouse in *time* may bite in two a cable.

Time and tide tarry for no man.

Time and straw make medlars ripe.

Col tempo & la paglia si maturano mespoli, *Ital.* Avec le temps & la paille l' on meure les mesles, *Gall.*

Take *time* when time is, for time will away.

Timely blossom timely ripe.

A *tinkers* budget's full of necessary tools.

Too much of one thing is good for nothing.

Assez y a si trop n' y a, *Gall.* *Nè quid nimis.* Μηδὲν ἄγαν. This is an Apophthegm of one of the seven wise men; some attribute it to *Thales*, some to *Solon.* *Est modus in rebus, sunt, &c.* Hor. L' abondanza delle cose ingenera fastidio. *Ital.*

Too too will in two, *Chesh. i. e.* Strain a thing too much and it will not hold.

Touch a gall'd horse, &c. *v.* gall'd.

He

He that *travels* far, knows much.

Trash and trumpery is the highway to beggery.

Tread on a worm, &c. *v.* worm.

There's no *tree* but bears ſome fruit.

Such as the *tree* is, ſuch is the fruit.

Telle racine, telle fueille. *Gall. De fructu arbores cognoſco.* Mat. 12. 34. The tree is known by its fruit.

If you *truſt* before you try, you may repent before you die.

Πίστει χρήματ' ὄλεσσε, ἀπιστίῃ δ' ἐσάωσε. *Theogn.* Therefore it was an ancient precept. Μήτποτ' ἀπιστεῖν. Non vien ingannato ſe non che ſi fida. *Ital.* There is none deceived but he that truſts.

In *truſt* is treaſon.

Speak the *truth* and ſhame the devil.

Truth may be blamed, but it ſhall never be ſhamed.

Truth finds foes where it makes none.

Obſequium amicos, veritas odium parit, Terent.

Truth hath always a faſt bottom.

All *truth* muſt not be told at all times.

Tout vray n' eſt pas bon à dire, *Gall.*

That is *true* which all men ſay.

Vox populi, vox Dei.

Fair fall *truth* and day-light.

Let every *tub* ſtand on it's own bottom.

Chaſcun ira au moulin avec ſon propre ſac, *Gall.* Every one muſt go to the mill with his own ſack, *i. e.* bear his own burden.

A t--- is as good for a ſow, *v.* ſow.
Where the *Turks* horſe once treads, the graſs never grows.
One good *turn* asks another.

Qui plaiſir fait plaiſir requiert, *Gall.* *Gratia gratiam parit.* Χάρις χάριν τίκτει, *Sophocl.* He that would have friends, muſt ſhew himſelf friendly. *Fricantem refrica,* τὸν ξύοντα ἀντιξύειν. It is meet and comely, juſt and equal to requite kindneſſes, and to make them amends who have deſerved well of us. Mutual offices of love, and alternate help or aſſiſtance, are the fruits and iſſues of true friendſhip.

Swine, women and bees cannot be *turn'd.*
For one good *turn* another doth itch, claw my elbow, &c.
All are not *turners* that are diſh-throwers.
As good *twenty* as nineteen.
If things were to be done *twice,* all would be wiſe.
Two heads are better then one.

Εἷς ἀνὴρ οὐδεὶς ἀνήρ. *Unus vir nullus vir.*

Two good things are better then one.
Two eyes ſee more then one.

Deux yeux voyent plus clair qu' un, *Gall.* *Plus vident oculi quàm oculus.*

Two of a trade ſeldom agree.
Two ill meals, &c. *v.* meals.
Between *two* ſtools the breech cometh to the ground.

Tener

Tener il cul su due scanni, *Ital.* Il a le cul entre deux selles, *ar*, Assis entre deux selles le cul à terre, *Gall.* Tout est fait negligemment la ou l' un l' autre s' attend. While one trusts another, the work is left undone.

Two dry sticks will kindle a green one.
Two to one is ods.

Noli pugnare duobus, Catull. & *Nè Hercules quidem adversus duos.* It's no uncomely thing to give place to a multitude. Hard to resist the strength, or the wit, or the importunity of two or more combin'd against one. *Hercules* was too little for the *Hydra* and *Cancer* together.

Two cats and a mouse, two wives in one house, two dogs and a bone never agree in one.

Deux chiens ne s' accordent point à un os, *Gall.*

Good riding at *two* anchors men have told,
For if one break 'tother may hold.

Duabus anchoris fultus. Ἐπὶ δυοῖν ὁρμεῖν, *Aristid.* Ἀγαθὰι, δὲ πέλονται ἐν χειμερίᾳ νυκτὶ θοᾶς ἐκ νηὸς ἀπεσκίμφθαι δύ' ἄγκυραι. *Pindar.* It's good in a stormy or winter night, to have two anchors to cast out of a ship.

Two dogs strive for a bone, and the third runs away with it.

V.

HE that stays in the *valley*, shall never get over the hill.

Valour would fight, but diſcretion would run away.

You cannot make *velvet* of a ſows ear.

Venture a ſmall fiſh to catch a great one.

Il faut hazarder un petit poiſſon pour prendre un grand, *Gall.* Butta una ſardola per pigliar un luccio, *Ital.*

Venture not all in one bottom.

Nothing *venture* nothing have.

Chi non s' arriſchia non guadagna, *Ital.* Qui ne s' adventure n' à cheval ny mule, *Gall. Quid enim ſentare nocebit? & Conando Græci Troja potiti ſunt.*

Where *vice* is, vengeance follows.

Rarò antecedentem ſceleſtum deſeruit pede pœna claudo, Horat.

Unbidden gueſts, &c. *v.* in G.

Better be *unborn* then unbred.

Make a *vertue* of neceſſity.

Il ſavio fa della neceſſita virtu, *Ital.* Τὸ ἀναγκαῖον πάλιν φίλον, & Ἀναγκαιοφαγεῖν. *Eraſmus* makes to be much of the ſame ſenſe, That is, to do or ſuffer that patiently which cannot well be avoided. *Levius fit patientia, Quicquid corrigere eſt neſas.* Or to do that our ſelves by an act of our own, which we ſhould otherwiſe ſhortly be compelled to do. So the *Abbeys* and *Covents* which reſigned their lands into King *Henry* the eight his hands, made a vertue of neceſſity.

Ungirt unbleſt.

Better be *unmannerly*, then troubleſome.

Un-

Unminded unmoned.
Uſe makes perfectneſs.
Uſus promptos facit.

Uſe legs and have legs.
Once an *uſe* and ever a cuſtom.
To borrow on *uſury* brings ſuddain beggery.

Citiùs uſura currit quam Heraclitus. The pay days recur before the creditour is aware. Of the miſchiefs of uſury I need ſay nothing, there having been two very ingenious treatiſes lately publiſhed upon that ſubject, ſufficient to convince any diſintereſſed perſon of the evil conſequences of a high intereſt and the benefit that would accrue to the common wealth in general, by the depreſſion of intereſt.

W.

NO ſafe *wading* in an unknown water.
It's not good to *wake* a ſleeping dog; or lion. *Ital.*
Good *ware* makes quick markets.

Proba merx facilè emptorem reperit, Plaut. pœn.

When the *wares* be gone, ſhut up the ſhop windows.
One cannot live by ſelling *ware* for words.
War muſt be wag'd by waking men.
Wars bring ſcars.
No marvell if *water* be lue.

Lue, *i. e.* enclining to cold, whence comes the word lukewarm.

Foul *water* will quench fire.
Where the *water* is ſhallow, no veſſel will ride.
It's a great *way* to the bottom of the ſea.
There are more *ways* to the wood then one.
The *weakeſt* muſt go to the wall.

Les mal veſtus devers le vent, *Gall.* The worſt clothed are ſtill put to the wind-ward.

Weak men had need be wi ty.
Wealth makes worſhip.
The *wearer* beſt knows where the ſhooe, &c. *v.* ſhooe.
Never be *weary* of well doing.
It's hard to make a good *web* of a bottle of hay.
There goes the *wedge* where the beetle drives it.
One ill *weed* marrs a whole pot of pottage.
An ill-ſpun *weft*, will out either now or eft.
Weft, *i. e.* web. This is a *Yorkshire* Proverb.

Great *weights* hang on ſmall wires.
Tutte le gran facende ſi fanno di poca coſa. *Ital.*

Welcome is the beſt chear.

Ξενίων δὲ τεθύμος ἄριστος. In muneribus res præſtantiſſima mens eſt. Super omnia vultus acceſſêre boni.

That that is *well* done is twice done.
Well well, is a word of malice, *Cheſh.*

In

In other places, if you ſay *well well*, they will aſk, whom you threaten.

If *well* and them cannot, then ill and them can, *Yorkſh.*
A *whet* is no let.
As good never a *whit* as never the better.
A *white* wall is a fools paper.

Muro bianco carta da matti, *Ital.* Some put this in rhyme; He is a fool and ever ſhall, that writes his name upon a wall.

Two *whores* in a houſe will never agree.
A young *whore* an old ſaint.
Once a *whore* and ever a whore.

Qui ſemel ſcurra nunquam paterfamilias, Cic. Orat. *Aliquando qui luſit iterum ludet.*

Wide will wear but narrow will tear.
Who ſo blind, as they that *will* not ſee? *v.* in B.
Who ſo deaf, as they that *will* not hear?
Il n' eſt de pire ſourd que celuy qui ne veut ouïr, *Gall.*

He that *will* not when he may, when he wills he ſhall have nay.
Nothing is impoſſible to a *willing* mind.
Will is the cauſe of wo.
They who cannot as they *will*, muſt will as they may: *or* muſt do as they can.

Chi non puo fare come voglia faccia come puo, *Ital.* and Chi non puo quel che vuol, quel che puo voglia. *Quoniam*

niam id fieri quod vis non potest, velis id quod possis. Terent. Andria.

Puff not againſt the *wind.*
It is an ill *wind* blows no body profit.

A quelque choſe malheur eſt bonne, *Gall.* Misfortune is good for ſomething.

The *wind* keeps not always in one quarter.
Good *wine* needs no buſh.

Al buon vino non biſogna fraſca, *Ital.* A bon vin il ne faut point d' enſeigne, *Gall. Vino vendibili hederâ ſuſpensâ nihil eſt opus.*

When the *wine* is in, the wit is out.

In Proverbium ceſſit, Sapientiam vino obumbrari, Plin. lib. 27. cap. 1. Vin dentro, ſenno fuora. *Ital.*

The ſweeteſt *wine*, makes the ſharpeſt vineger.

Vineger, *i. e. Vinum acre.* Forte e l' aceto di vin dulce, *Ital. Corruptio optimi eſt peſſima.*

Wink at ſmall faults.
It's a hard *winter*, when one wolf eats another.

This is a *French* Proverb, Mauvaiſe eſt la ſaiſon quand un loup mange l' autre.

Winter is Summers heir.
He that paſſeth a *winters* day, eſcapes an enemy.

This

This is also a *French* Proverb, Qui passe un jour d'hyver passe un de ses ennemis mortels.

Winter finds out what Summer lays up.
By *wisdom* peace, by peace plenty.
Wise men are caught in wiles.
A *wise* head makes a close mouth.
Some are *wise*, and some are otherwise.
Send a *wise* man of an errand, and say nothing to him.
Wishers and woulders are never good householders.
If *wishes* were butter-cakes beggers might bite.
If *wishes* were thrushes, beggers would eat birds.
If *wishes* would bide, beggers would ride.

Si souhaits furent vrais pastoureaux seroyent rois, *Gall.*
If wishes might prevail, shepherds would be Kings.

It will be long enough ere you *wish* your skin full of holes.
I never fared worse, then when I *wish't* for my supper.
Wish in one hand and sh-- in the other, and see which will be full first.
Bought *wit* is best.

Duro flagello ment docetur rectius. Σκληρὸ δ' μάστιξ παιδαγωγεῖ καρδίαν, *Nazianz.* Παθήματα μαθήματα, *Nocumenta documenta, Galeatum sero duelli pœnitet.*

Good *wits* jump.

Wit

Wit once bought, is worth twice taught.
A *wonder* lasts but nine days.
A *wooll-seller* knows a wooll-buyer. *Yorksh.*
A *word* is enough to the wise.

A buon intenditor poche parole, *Ital.* A bon entendeur il ne faut que demye parole, *Gall.* So the *Italians* say, A few words; we say one word; and the *French* say, half a word is enough to the understanding and apprehensive.

Many go out for *wooll* and come home shorn.
Words are but wind, but blows unkind.

Κυφότατον πρᾶγμα λόγος.

Words are but sands Its money buys lands.
Fair *words* make fools fain, *i. e.* glad.

Douces promesses obligent les fols, *Gall.* I fatti sono maschii, le parole femine. *Ital.* Deeds are males, words are females.

Few *words* are best.

Poche parole & buon regimento. *Ital.* A fools voice is known by multitude of words. Nature hath furnished man with two ears and but one tongue, to signifie, He must hear twice so much as he speaks.

Fair *words* butter no parsnips.
Re opitulandum non verbis: the same in other terms,

Good *words* fill not a sack.
Good *words* cost nought.

Good

Good *words* cool more then cold water.
Soft *words* hurt not the mouth.

Douces *or* belles paroles ne ſcorchent pas la langue, *Gall.* Soft words ſcald not the tongue.

Words have long tails; and have no tails.
Soft *words* break no bones.
Soft *words* and hard arguments.
Many *words* hurt more then ſwords.
An ill *workman* quarrels with his tools.
Meſchant ouvrier ja ne trouvera bons outils, *Gall.*

He that kills himſelf with *working* muſt be buried under the gallows.
The better *workman* the worſe husband.

Though this be no Proverb, yet it is an obſervation generally true (the more the pity) and therefore as I have found it, I put it down.

Account not that *work* ſlavery, That brings in penny ſavoury.
All *work* and no play, makes Jack a dull boy.
The *world* was never ſo dull, but if one will not another will.
It's a great journey to the *worlds* end.
I wote well how the *world* wags, he is moſt lov'd that hath moſt bags.

Τῶν εὐτυχούντων πάντες εἰσὶ συγγενεῖς. *Felicium multi cognati.* It was wont to be ſaid, *Ubi amici ibi opes*, but now it may (as *Eraſmus* complains) well be inverted, *Ubi opes ibi amici.*

Tread

Tread on a *worm* and it will turn.

Habet & musca splenem. Ἔνεστι κἂν μύρμηκι κἂν σέρφῳ χολή. *Inest & formicæ & serpho bilis.* The meanest or weakest person is not to be provoked or despised. No creature so small, weak or contemptible, but if it be injured and abused, will endeavour to revenge it self.

Every thing is the *worse* for wearing.
He that *worst* may, still holds the candle.

Au plus debile la chandelle a la main, *Gall.*

The *worth* of a thing, is best known by the want.

Bien perdu bien connu, *or* Chose perdue est lors connue, *Gall.* Vache ne sçait que vaut sa queüe jusques a ce qu' elle l' ait perduë. The cow knows not what her tail is worth, till she hath lost it.

He that *wrestles* with a t--- is sure to be besh--- whether he fall over or under.

That is, he that contends with vile persons, will get nothing but a stain by it. One cannot touch pitch without being defiled.

Y.

AS soon goes the *young* lambs skin to the market, as the old ews.

Aussi tost meurt veau comme vache, *Gall.* Cosi tosto muore il capretto come capra, *Ital.*

Young

Young men think old men fools, and old men know young men to be so.

This is quoted by *Camden*, as a saying of one Doctour *Metcalf*. It is now in many peoples mouths, and likely to pass into a Proverb.

A *young* saint an old Devil.

De jeune Angelote vieux diable, *Gall. A Tartesso ad Tartarum.*

A *young* serving-man an old begger.

Chi vive in corte muore à pagliaro. *Ital.*

A *young* whore an old saint. *v.* in W.
Young men may die, but old men must. *v.* in O.
If *youth* knew what age would crave, it would both get and save.

Prover-

Proverbial Phraſes and forms of Speech that are not Entire Sentences.

A.

To bring an *Abbey* to a Grange.

To bring a noble to nine-pence. We ſpeak it of an unthrift. Ha fatto d' una lanza una ſpina, & d' una calza una borſetta. *Ital.* He hath made of a lance a thorn, and of a pair of breeches a purſe: parallel to ours, He hath thwitten a mill-poſt to a pudding-prick.

To commit as many *abſurdities* as a clown in eating of an egg.

Afraid of far enough. *Cheſh.*

Of that which is never likely to happen.

Afraid of him that died laſt year. *Cheſh.*

Afraid of the hatchet left the helve ſtick in's a--- *Chef.*

Afraid of his own ſhadow.

More *afraid* then hurt.

They

They *agree* like cats and dogs.
They *agree* like harp and harrow.

This hath the ſame ſenſe with the precedent. Harp and harrow are coupled, chiefly becauſe they begin with the ſame letter.

They *agree* like bells, they want nothing but hanging.
He is paced like an *Aldermah*.
The caſe is *alter'd*, quoth *Ployden*.

Edmund Plowden was an eminent common Lawyer in Queen *Elizabeths* time, born at *Plowden* in *Shropſhire*, of whom *Camden* gives this character, *Vitæ integritate inter homines ſuæ profeſſionis nulli ſecundus.* Elizabeth. *Ann.* 1584. And Sr *Edward Coke* calls him the Oracle of the common Law. This Proverb is uſually applied to ſuch Lawyers or others as being corrupted with larger fees ſhift ſides and pretend the caſe is altered; ſuch as have *bovem in linguâ*. Some make this the occaſion of the Proverb: *Plowden* being asked by a neighbour of his, what remedy there was in Law againſt his neighbour for ſome hogs that had treſpaſſed his ground, anſwered, he might have very good remedy, but the other replying, that they were his hogs, Nay then neighbour (quoth he) the caſe is altered. Others more probably make this the originall of it. *Plowden* being a *Roman Catholick*, ſome neighbours of his who bare him no good will, intending to entrap him and bring him under the laſh of the Law, had taken care to dreſs up an Altar in a certain place, and provided a Lay-man in a Prieſts habit, who ſhould do Maſs there at ſuch a time. And withall notice thereof was given privately to Mr *Plowden*, who thereupon went and was preſent at the Maſs. For this he was preſently accuſed and indicted. He at firſt ſtands upon his defence and would not acknowledge the thing. Witneſſes are produced, and among the reſtone,

who depoſed, that he himſelf performed the Maſs, and ſaw Mr *Plowden* there. Saith *Plowden* to him, art thou a Prieſt then? the fellow replied, no. Why then Gentlemen (quoth he) the caſe is altered: *No Prieſt no Maſs.* Which came to be a Proverb, and continues ſtill in *Shropſhire* with this addition. *The caſe is altered (quoth* Ployden) *No Prieſt no Maſs.*

To *angle* with a ſilver hook.

Peſchar col hamo d' argento. The *Italians* by this phraſe mean, to buy fiſh in the market. It is alſo a *Latine* Proverb, *Aureo hamo piſcari.* Money is the beſt bait to take all ſorts of perſons with.

If you be *angry* you may turn the buckle of your girdle behind you.

To cut large ſhives of *another* mans loaf.

To cut large thongs of *another* mans leather.

De alieno corio liberali. Del cuoio d' altri ſi fanno le corregge largee. *Ital.* Il coupe large courroye du cuir d' autruy. *Gall.* It may paſs for a ſentence thus, Men cut large ſhives of others loaves. This ſhould ſeem to be alſo a *Dutch* Proverb: for *Eraſmus* ſaith, *Circumferur apud noſtratium vulgus non abſimile huic Proverbium,* Ex alieno tergore lata ſecari lora.

To hold by the *Apron*-ſtrings.

i. e. in right of his wife.

To *anſwer* one in his own language.

Ut ſalutaris ita reſalutaberis.

A bit and a knock [*or* bob] as men feed *apes.*

Arſy

Arſy verſy. Τουναντιον.

She is one of mine *Aunts* that made mine uncle go a begging.

A pretty fellow to make an *axle-tree* for an oven, *Cheſh.*

B.

HE knows not a B from a *battledoor*.
His *back* is broad enough to bear jeſts.
My Lord *Baldwin*'s dead.

It is uſed when one tells that for knews which every body knows. A *Suſſex* Proverb, but who this Lord *Baldwin* was I could not learn there.

You'll not believe he's *bald* till you ſee his brains.
Never a *barrell* better herring.
Bate me an ace, quoth *Bolton*.

Who this *Bolton* was I know not, neither is it worth the enquiring. One of this name might happen to ſay *Bate me an Ace*, and for the coincidence of the firſt letters of theſe two words *Bate* and *Bolton* it grew to be a Proverb. We have many of the like originall as *v. g.* Sup *Simon.* &c. Stay quoth *Stringer*, &c. There goeth a ſtory of Queen *Elizabeth*, that being preſented with a Collection of *Engliſh* Proverbs, and told by the Authour that it contained all the *Engliſh* Proverbs, nay replied ſhe, *Bate me an ace quoth Bolton*: which Proverb being inſtantly looked for happened to be wanting in his Collection.

You dare as well take a *bear* by the tooth.

If it were a *bear* it would bite you.
Are you there with your *bears*.
To go like a *bear* to the ſtake.
He hath as many tricks as a dancing *bear*.
If that the courſe be fair, again and again quoth *Bunny* to his *bear*.
I *bear* him on my back.

That is I remember his injuries done to me with indignation and grief, or a purpoſe of revenge.

To *bear* away the bell.
You'll ſcratch a *begger* before you die.

That is, you'll be a begger, you'll ſcratch your ſelf.

It would make a *begger* beat his bag.
I'll not hang all my *bells* on one horſe.

That is, give all to one ſon.

Better *believe* it then go where it was done to prove it.

Voglio piu toſto crederlo che andar a cercarlo. *Ital.*

The *belly* thinks the throat cut.
To have the *bent* of ones bow.
There's ne're a *beſt* among them, as the fellow ſaid by the Fox-cubs.
Between hawk and buzzard.
To look as *big* as if he had eaten bull-beef.
He'll have the laſt word though he talk *bilk* for it.

Bilk, *i. e.* nothing. A man is ſaid to be bilkt at Cribbets when

when he gets nothing, when he can make never a game.

Bill after helve.
He'll make 19 bits of a *bilberry*.

Spoken of a covetous perſon.

To *bite* upon the bridle.

That is, to fare hardly, to be cut ſhort or ſuffer want, for a horſe can eat but ſlowly when the bridle is in his mouth. Or elſe it may ſignifie to fret, ſwell and diſquiet himſelf with anger. *Fræna mordere* in *Latine* hath a different ſenſe, *i. e.* to reſiſt thoſe who have us in ſubjection, as an unruly horſe gets the bridle between his teeth and runs away with his rider, or as a dog bites the ſtaff you beat him with. *Statius* uſeth it in a contrary ſenſe, *viz.* to ſubmit to the Conquerour and take patiently the bridle in ones mouth. *Subiit leges & fræna momordit.*

Though I be *bitten* I am not all eaten.
What a *Biſhops* wife? eat and drink in your gloves?
To waſh a *Blackmore* white.

Æthiopem lavare or *dealbare*, σμήκειν ſeu λευκάνειν. Labour in vain. Parallel whereto are many other *Latine* Proverbs, as *laterem lavare, arenas arare.*

You cannot ſay *black* is his eye [or nail]

That is you can find no fault in him, charge him with no crime.

Blind-mans holiday, *i.e.* twilight, almoſt quite dark.

As the *blind* man ſhot the crow.
He hath good *blood* in him if he had but groats to it.

That is, good parentage, if he had but wealth. Groats are great oatmeal of which good houſewives are wont to make black puddings.

To come *bluely* off.
He's true *blue*, he'll never ſtain.

Coventry had formerly the reputation for dying blues, in ſo much that *true blue* came to be a Proverb, to ſignifie one that was alway the ſame, and like himſelf.

To make a *bolt* or a ſhaft of a thing.
There's a *bone* for you to pick.
Egli m' ha dato un oſſo da roſegar. *Ital.*

To be *bought* and ſold in a company.
She hath *broken* her elbow at the Church door.

Spoken of a houſewively maid that grows idle after marriage.

You ſeek a *brack* where the hedge is whole.
His *brains* are addle.
His *brains* crow.
His *brains* will work without barm. *Yorkſh.*
He knows which ſide his *bread* is butter'd on.
'Twould make a horſe *break* his bridle, or a dog his halter.
One may as ſoon *break* his neck as his faſt there.
Break my head, and bring me a plaiſter.

Taglia

Taglia m' il naſo & ſoppi me poi nelle orecchie. *Ital.*

Spare your *breath* [or wind] to cool your pottage.

You ſeek *breeches* of a bare-ars'd man.

Ab aſino lanam.

His *breech* makes buttons.

This is ſaid of a man in fear. We know vehement fear cauſes a relaxation of the *ſphincter ani*, and unvoluntary dejection. Buttons, becauſe the excrements of ſome animals are not unlike buttons or pellets: as of ſheep, hares, &c. Nay they are ſo like, that they are called by the ſame name; this figure they get from the cells of the *Colon*.

As they *brew* e'en ſo let them bake.

Some have it, *ſo let them drink*, and it ſeems to be better ſence ſo. *Tute hoc intriſti tibi omne exedendum eſt.* Terent. Phorm. *Ut ſementem feceris ita meteſ.* Cic. *de* Orat. *lib.* 2.

To make a *bridge* of ones noſe.

i. e. to intercept ones trencher, cup, or the like; or to offer or pretend to do kindneſſes to one, and then paſs him by and do it to another, to lay hold upon and ſerve himſelf of that which was intended for another.

To leave one i'th' *briers* or ſuds.

He hath *brought* up a bird to pick out his own eyes.

Κεῖος τρέφει κόρακα. Tal nutre il corvo che gli cavera poi gli occhi. He brings up a raven, &c. *Ital.*

He'll bring *buckle* and thong together.

To *build* caſtles in the air.

Far caſtelli in aria. *Ital.*

He thinks every *buſh* a boggard, *i. e.* a bugbear or phantaſm.

Buſh natural, more hair then wit.

No *butter* will ſtick to his bread.

To *buy* and ſell and live by the loſs.

To have a *breez*, *i. e.* a gad-fly, in his breech.

Spoken of one that friſks about, and cannot reſt in a place.

The *butcher* look't for his knife when he had it in his mouth.

His bread is *buttered* on both ſides.

i. e. He hath a plentifull eſtate: he is fat and full.

C.

I Think this is a butchers horſe, he carries a *calf* ſo well.

His *calves* are gone down to graſs.

This is a jeer for men with over-ſlender legs.

His *candle* burns within the ſocket.

That is, he is an old man, Philoſophers are wont to compare mans life not ineptly to the burning of a lamp, the vitall heat always preying upon the radical moiſture, which when

when it is quite conſumed a man dies. There is indeed a great likeneſs between life and flame, air being as neceſſary to the maintaining of the one as of the other.

If his *cap* be made of wooll.

In former times when this Proverb came firſt in uſe men generally wore caps: Hats were a thing hardly known in *England*, much leſs hats made of rabbets or beavers furr. Capping was then a great trade and ſeverall ſtatutes made about it. So that, if *his cap were made of wooll*, was as much as to ſay moſt certainly, As ſure as the clothes on his back. Dr *Fuller*.

They may caſt their *caps* at him.

When two or more run together, and one gets ground, he that is caſt and deſpairs to overtake commonly caſts his hat after the foremoſt, and gives over the race. So that to *caſt their caps at one* is to deſpair of catching or overtaking him.

He *carries* fire in one hand and water in the other.

Alterâ manu fert aquam, alterâ ignem. Τῇ μὲν ὕδωρ φορεῖ, &c. *Plutarch.* Il porte le feu & l' eau. *Gall. Alterâ manu fert lapidem, alterâ panem oſtentat.* Plaut.

To ſet a ſpoke in ones *cart*.
To ſet the *cart* before the horſe.

Currus bovem trahit. Metter il carro inanzi aibuoi. *Ital.* La charrue va devant les boeufs. *Gall.*

The *cat*'s in the cream-pot.

This is uſed when People hear a great noiſe and hubbub amongſt

amongſt the good wives of the town, and know not what it means; but ſuppoſe that ſome ſad accident is happened; as that the cat is faln into the cream-pot, or the like.

Before the *cat* can lick her ear.

You ſhall have that the *cat* left ith' malt-heap.

They are not *catercouſins*.

He hath good *cellarage*.

That char is char'd (as the good wife ſaid when ſhe had hang'd her husband.)

A char in the *Northern* dialect is any particular buſineſs, affair or charge, that I commit to or entruſt another to doe. I take it to be the ſame with charge κατ' ἐξοχήν.

To go *cheek* by jowl with one.

To *chew* the cud upon a thing.

i.e. To conſider of a thing, to revolve it in ones mind: to ruminate, which is the name of this action, is uſed in the ſame ſenſe both in *Latine* and *Engliſh*.

The *child* hath a red tongue like its father.

Children to bed, and the gooſe to the fire.

I cannot conceive what might be the occaſion, nor what is the meaning of this ſaying. I take it to be ſenſeleſs and nugatory.

A *chip* of the old block.

Patris eſt filius. He is his fathers own ſon; taken always in an ill ſenſe.

Like a *chip* in a pottage-pot, doth neither good nor harm.

It

It goes down like *chop's* hay.
I'll make him know *churning* days.
To *clip* ones wings.

Pennas incidere alicui.

He hath a *cloak* for his knavery.
He is in the *cloth*-market, *i. e.* in bed.
To carry *coals* to *Newcastle.*

Soli lumen mutuari; cælo stellas; rane aquam. Cræcum in Ciliciam, ubi sc. maximè abundat: Noctuas Athenas. Porter de fueilles au bois. *Gall.* To carry leaves to the wood. *Alcinoo poma dare.*

To set *cock* on hoop.

This is spoken of a Prodigal, one that takes out the spigget and lays it upon the top of the barrel, drawing out the whole vessel without any intermission.

His *cockloft* is unfurnished.

i. e. He wants brains. Tall men are commonly like high houses, in which the uppermost room is worst furnished.

To have a *colts* tooth in his head.

It is usually spoken of an old man that's wanton and petulant.

To cut ones *comb.*

As is usually done to cocks when gelded; to cool ones courage.

They'll *come* again, as *Goodyers* pigs did, *i. e.* never.

Come

Come and wellcome, go by and no quarrel.
Command your man and do't your self.
Ask my *companion* if I be a thief.

In the North they say, Ask my mother if my father be a thief. Demanda al hosto s' egl' ha buon vino. *Ital.* Ask your host if he have good wine.

To *complain* of ease.
To outrun the *Constable*.
To spend more then ones allowance or income.

You might be a *Constable* for your wit.
Cook-ruffian, able to scald the devil in's feathers.
To *cool* ones courage.
He's *corn-fed*.
A friend in a *corner*.
To take *counsell* of ones pillow.

La nuict donne conseil. *Gall.* *Noctu urgenda consilia. Inde nox* εὐφρόνη *dicitur,* ὅτι τὸ φρονεῖν τότε μάλιστα τοῖς ἀνθρώποις παραγίνεται. La notte e madre di pensieri. *Ital.* The night is the mother of thoughts.

Counsel's as good for him as a shoulder of mutton for a sick horse.
What is got in the *County* is lost in the hundred.

What is got in the whole sum is lost in particular reckonings; or in generall, what is got one way is lost another.

Court holy-water.

Eau beniste de la cour. *Gall.* Fair words and nothing else.

One

One of the *Court* but none of the Counſell.
All the *craft* is in the catching.
To ſpeak as though he would *creep* into ones mouth.
He hath never a *croſs* to bleſs himſelf withall.

i. e. No money which hath uſually a croſs on the averſe ſide.

To have *crotchets* in ones crown.
You look as if you were *crow*-trodden.
You look as if you would make the *crow* a pudding, *i. e.* die.
I have a *crow* to pluck with you.
You need not be ſo *cruſty*, you are not ſo hard baked.
Here's a great *cry* and but a little wooll (as the fellow ſaid when he ſhear'd his hogs.)

Aſſai romor & poca lana. *Ital.* *Aſinum tondet. Parturiunt montes, &c.*

You *cry* before you're hurt.
Let her *cry*, ſhe'll piſs the leſs.
To lay down the *cudgels*.
His belly cries *cupboard*.
To *curſe* with bell, book and candle.
To be beſide the *cuſhion*.
Aberrati à janua.

To ſtand for a *cypher*.

D.

TO take a *dagger* and drown ones ſelf.
To be at *daggers* drawing.
To look as if he had ſuckt his *dam* through a hurdle.
To *dance* to every mans pipe or whiſtle.
To burn *daylight*.
Dead in the neſt.
To *deal* fools dole.

To deal all to others and leave nothing to himſelf.

Good to ſend on a *dead* bodies errand.
To work for a *dead* horſe *or* gooſe.

To work out an old debt or without hope of future reward. Argent receu le bras rompu. *Gall.* The wages had the arm is broken. Chi paga inanzi è ſervito indietro. *Ital.* He that pays beforehand is ſerved behindhand. Chi paga inanzi tratto Trova il lavor mal fatto. *Ital.*

If thou hadſt the rent of *Dee-mills* thou would'ſt ſpend it. *Cheſh.*

Dee is the name of the river on which the city *Cheſter* ſtands: the mills thereon yield a great annual rent, the biggeſt of any houſes about that city.

As *demure* as if butter would not melt in's mouth.

Some add, And yet cheeſe will not choke him.

To

To get by a thing as *Dickson* did by his diſtreſs.

That is, over the ſhoulders, as the vulgar uſually ſay. There is a coincidence in the firſt letters of *Dickſon* and diſtreſs: otherwiſe who this *Dickſon* was I know not.

Hold the *diſh* while I ſhed my pottage.
To lay a thing in ones *diſh*.
He claps his *diſh* at a wrong mans door.
To play the *Devil* i'th' bulmong, *i. e.* corn mingled of peaſe, tares and oats.
If the *Devil* be a vicar thou wilt be his clerk,
Do and undoe, the day is long enough.
To play the *dog* in the manger, not eat your ſelf nor let any body elſe.

Ἀλλὰ τὸ τῆς κωὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης ἢ ὅτε αὐτὴ μὲν κριθῶν ἐδίει, ὅτε τῷ ἵππῳ διωκόμενον φαγεῖν ἐπιτρέπει. *Lucian. Canis in præſepi.* E come il cane del ortolano, che non mangia de cauoli egli & non ne laſcia mangiar altri. *Ital.* Like the gardners dog who cannot eat the coleworts himſelf, nor will ſuffer others.

Dogs run away with whole ſhoulders.

Not of mutton, but their own; ſpoken in deriſion of a miſers houſe.

We *dogs* worried the hare.
To ſerve one a *dog-trick*.
It would make a *dog* doff his doublet. *Cheſh.*
A *dogs* life, hunger and eaſe.
To *dote* more on't then a fool on's bable.
He'll not put off his *doublet* before he goes to bed, *i. e.* part with his eſtate before he die.

You

You need not *doubt* you are no Doctour.
A *drachm* o'th' bottle.

This is the Seamens phraſe for a draught of brandy wine or ſtrong waters.

To *dream* of a dry ſummer.
One had as good be nibled to death by *ducks*, or pecked to death by a hen.
To take things in *dudgeon*, or to wear a *dudgeon*-dagger by his ſide.
To *dine* with *Duke Humphrey*.

That is, to faſt, to go without ones dinner. This *Duke Humphrey* was uncle to K. *Henry* the ſixth, and his Protectour during his minority, Duke of *Gloceſter*, renowned for hoſpitality and good houſe-keeping. Thoſe were ſaid to dine with *Duke Humphrey*, who walked out dinner time in the body of S. *Pauls* Church; becauſe it was believed the Duke was buried there. But (ſaith Dr *Fuller*) that ſaying is as far from truth as they from dinner, even twenty miles off: ſeeing this Duke was buried in the Church of St *Albans*, to which he was a great benefactour.

She's paſt *dying* of her firſt child, *i. e.* ſhe hath had a baſtard.

E.

HE dares not for his *ears*.
To fall together by the *ears*.
In at one *ear* and out at the other.
Dentro da un orecchia & fuora dal altra. *Ital.*

To

To *eat* ones words.
You had as good *eat* your nails.
He could *eat* my heart with garlick.

That is, he hates me mortally. So we know some of the *Americans* feast upon the dead carcases of their enemies.

There's as much hold of his word as of a wet *eel* by the tail.
Ἀπ' οὐρᾶς τὴν ἔγχελιν ἔχεις.

I have *eggs* o'th' spit.

I am very busie. Egges if they be well roasted require much turning.

Neither good *egg* nor bird.
You come with your five *eggs* a penny, and four of them be rotten.
Set a fool to roast *eggs*; and a wise man to eat them.
An *egg* and to bed.
Give him the other half *egg* and burst him.
To smell of *elbow*-grease.
Lucernam olere.

She hath broken her *elbow*.

That is, she hath had a bastard; another meaning of this phrase see in the letter B, at the word *broken*.

Elden hole needs filling. *Darbysh.*

Spoken of a lier. *Elden* hole is a deep pit in the *Peak*

of *Derbyſhire* near *Caſtleton*, fathomleſs the bottom, as they would perſwade us. It is without water, and if you caſt a ſtone into it you may for a conſiderable time hear it ſtrike againſt the ſides to and again as it deſcends, each ſtroke giving a great report.

To make both *ends* meet.

To bring buckle and thong together.

To have the better *end* of the ſtaff.

He'll have *enough* one day when his mouth is full of moulds.

A ſleeveleſs *errand*.

Find you without an *excuſe* and find a hare without a muſe.

Vias novit quibus effugit Eucrates. This *Eucrates* was a miller in *Athens* who getting ſhare in the Government was very cunning in finding out ſhifts and pretences to excuſe himſelf from doing his duty.

I was by, (quoth *Pedley*) when my *eye* was put out.

This *Pedley* was a natural fool of whom go many ſtories.

To cry with one *eye*, and laugh with the other.

F.

TO ſet a good *face* on a thing.

Faire bonne mine. *Gall.*

I think his *face* is made of a fiddle, every one that looks on him loves him.
To come a day after the *fair*.

Κατόπιν τῆς ἑορτῆς ἥκεις. *Post festum venisti*, Plat. *in* Gorg.

It will be *fair* weather when the shrews have dined.
He pins his *faith* on another mans sleeve.
To *fall* away from a horse-load to a cart-load.
Fall back, fall edge.
Farewell and be hang'd, friends must part.
Farewell frost, Nothing got nor nothing lost.
He thinks his *fart* as sweet as musk.
He *farts* frankincense.

This is an ancient Greek Proverb, Βλέον λιβάνωτον. Self-love makes even a mans vices, infirmities and imperfections to please him. *Sum cuiq; crepitus bene olet.*

He makes a very *fart* a thunderclap.
All the *fat*'s i'th' fire.
To *feather* ones nest well.
To go to heaven in a *featherbed*.
Non est è terris mollis ad astra via.

Better *fed* then taught.
All *fellows* at foot-ball.

If Gentlemen and Persons ingeniously educated will mingle themselves with rusticks in their rude sports, they must look for usage like to or rather courser then others.

Go *fiddle* for ſhives among old wives.

Fight dog, fight bear.

Nè depugnes in alieno negotio.

To *fight* with ones own ſhadow.

Σκιαμαχεῖν. To fight with ſhadows, to be afraid of his own fancies, imagining danger where there is none.

To *fill* the mouth with empty ſpoons.

To have a *finger* i'th' pie.

He had a *finger* i'th' pie when he burnt his nail off.

He hath more wit in's little *finger* then thou in thy whole body.

To put ones *finger* i'th' fire.

Prudens in flammam nè manum injicito. Hieron. Put not your finger needleſly into the fire. Meddle not with a quarrel voluntarily wherein you need not be concern'd. *Prov.* 26. 17.

To foul ones *fingers* with.

To have a thing at his *fingers* ends.

Scire tanquam ungues digitoſque.

His *fingers* are lime-twigs, *ſpoken of a thieviſh perſon.*

All *fire* and tough.

To come to fetch *fire.*

To go through *fire* and water to ſerve or do one good.

Probably from the two ſorts of Ordeall by fire and water

To

To add fewell to the *fire*.
Oleum camino addere.

All is *fiſh* that comes to net.
You *fiſh* fair and catch a frog.
Neither *fiſh*, nor fleſh, nor good red herring.
I have other *fiſh* to fry.
By *fits* and ſtarts, as the hog piſſeth.
To give one a *flap* with the foxes tail, *i. e.* to cozen or defraud one.
He would *flay* a flint, *or* *flay* a groat, ſpoken of a covetous perſon.
To ſend one away with a *flea* in his ear.

Lo gli ho meſſo un pulce nel orecchio. *Ital.* It's not eaſie to conceive by them who have not experienced it, what a buzzing and noiſe a flea will make there.

It's the faireſt *flower* in his crown *or* garden.
To *fly* at all game.
More *fool* then fidler.
The vicar of *fools* is his ghoſtly father.
To ſet the beſt *foot* forward.
He hath a fair *forehead* to graft on.
Better loſt then *found*.
Too *free* to be fat.
He's *free* of *Fumblers* hall. Spoken of a man that cannot get his wife with child.
He may e'en go write to his friends.
We ſay it of a man when all his hopes are gone.

To *fry* in his own greaſe.

Out of the *frying-pan* into the fire.

Cader dalla padella nelle bragie. *Ital.* Saulter de la poile & ſe jetter dans les braiſes. *Gall.* *De fumo in flammam* (which *Ammianus Marcellinus* cites as an ancient Proverb) hath the ſame ſenſe, *Evitatâ Charybdi in Scyllam incidere. Nè cinerem vitans in prunas incidas.* Εις τὸ πῦρ ἐκ τῆς κάπνης. *Lucian.*

You are never well *full* nor faſting.

G.

THe *gallows* groans for you.
To *gape* for a benefice.
He may go hang himſelf in's own *garters.*
All your *geeſe* are ſwans.

Suum cuiq; pulchrum. Ill ſuo ſoldo val tredeci danari, *Ital.* His ſhilling's worth 13 pence.

You're a man among the *geeſe* when the gander is away.
What he *gets* he gets out of the fire.
To *get* over the ſhoulders.
All that you *get* you may put in your eye and ſee never the worſe.
He beſtows his *gifts* as broom doth honey.
Broom is ſo far from ſweet that it's very bitter.

I thought I would *give* him one and lend him another, *i. e.* I would be quit with him.

Give

Give a loaf and beg a ſhive.
There's a *glimmer* i'th' touch-box.
Out of *Gods* bleſſing into the warm ſun.

Ab equis ad aſinos.

Go in *Gods* name, ſo ride no witches.
Go forward and fall, *go* backward and marr all.

A fronte præcipitium, à tergo lupi.

I'll *go* twenty miles on your errand firſt.
To give one as *good* as he brings, *or* his own.

Qui quæ vult dicit quæ non vult audiet. Terent. *Ne ſaluzaris ita riſalutaberis.*

One Yate for another, *good* fellow. *v.* in O.
I am a fool, I love any thing that is *good.*
To come from little *good* to ſtark naught.

Ab equis ad aſinos. Mandrabuli in morem. Mandrabulus finding gold mines in *Samos*, at firſt offered and gave to *Juno* a golden ram, afterward a ſilver one, then a ſmall one of braſs, and at laſt nothing at all.

Some *good* ſome bad, as ſheep come to the fold.

Sunt bona, ſunt quædam mediocria, ſunt mala plura Quæ legis, &c. Mart.

I'll do my *good will*, as he ſaid that threſht in's cloak.

This was ſome *Scotchman*, for I have been told, that they are wont to do ſo: my ſelf have ſeen them hold plough in their cloaks.

He did me as much *good* as if he had pist in my pottage.

To brag of many *goodmorrows*.

A *goose* cannot graze after him.

He hopes to eat of the *goose* shall graze on your grave.

Steal my *goose* and stick me down a feather.

He cannot say shooh to a *goose*.

You're a pretty fellow to ride a *goose* a gallop through a dirty lane.

You find fault with a fat *goose*.

You'll be good when the *goose* pisseth.

All is not *Gospel* comes out of his mouth.

He must have his *grains* of allowance.

A knave or a rogue in *grain*.

That is of a scarlet dye, The *Alkermes* berry wherewith they dye scarlet is called in *Greek*, κατ' ἀρτυσιασίαν, κόκκος. that is *granum* in *Latine*, and in *English* grain.

It goeth against the *grain*.

The grain, *Pecten ligni*, longways the wood, as the fibres run. To go transversly to these fibres is to go against the grain.

Teach your *grandame* { to grope her ducks. / to sup sowre milk.

Aquilam volare, Delphinum natare doce. Il ne faut apprendre aux poissons à nager. *Gall.* You must not teach fish to swim. Teach me to do that I know how to do much better then your self. Teach your father to beget children. *Sus Minervam.*

He's

He's *gray* before he is good.
To *greaſe* a fat ſow on the A---
On ne doit pas à gras porceau le cul oindre. *Gall.*

To *greaſe* a man's th' fiſt.
That is to put money into his hand; to fee or bribe him.

I'll either *grind* or find.
All brings *griſt* to your mill.
To *grow* like a cows tail, *i. e.* downwards.
He has no *guts* in's brains.

The *anfractus* of the brain, look'd upon when the *Dura mater* is taken off, do much reſemble guts.

He has more *guts* then brains.
Out of *gunſhot*.

H.

TO be *hail* fellow well met with one.
It goes againſt the *hair*.

The hair of moſt animals lies one way, and if you ſtroke them down that way the hair lies, your hand ſlides ſmoothly down; but if you ſtroke the contrary way, the hair riſes up and reſiſts the motion of your hand.

To take a *hair* of the ſame dog.
i. e. To be drunk again the next day.

To cut the *hair*.

i. e. To

i. e. To divide ſo exactly as that neither part have advantage.

You *halt* before you're lame.
To make a *hand* of a thing.
To live from *hand* to mouth.

In diem vivere, or as *Perſius*, *Ex tempore vivere.*

Hand over head, as men took the *Covenant.*
Two *hands* in a diſh and one in a purſe.
To have his *hands* full.

I' ay aſſez à faire environ les mains. *Gall.*

I'll lay my *hand* on my halfpenny e're I part with it.
To *hang* ones ears.

Demitto auriculas ut iniquæ mentis aſellus. Horat.

They *hang* together like burs, *or* like pebbles in a halter.
To catch a *hare* with a tabret.

On ne prend le lievre au tabourin. *Gall.* One cannot catch a hare with a tabret. *Bove venari leporem.*

You muſt kiſs the *hares* foot, *or* the cook.

Spoken to one that comes ſo late that he hath loſt his dinner or ſupper. Why the hares foot muſt be kiſt I know not; why the cook ſhould be kiſt there is ſome reaſon, to get ſome victuals of her.

Set the *hares* head againſt the gooſe giblets.

i. e. Bal-

i. e. Ballance things, ſet one againſt another.

It's either a *hare* or a brake-buſh.

Τλοῖον ἢ χυῆν. *Aut navis, aut galerum.* Something if you knew what.

To be out of *harms* way.

Ego ero poſt principia. Terent.

To *harp* upon the ſame ſtring.

Eandem cantilenam recinere; & eâdem chordâ aberrare. Horat.

He is drinking at the *harrow* when he ſhould be following the plow.

To make a long *harveſt* of a little corn.

To hear as hogs do in *harveſt*, *or* with your *harveſt* ears.

He is none of the *Haſtings*.

Spoken of a ſlow perſon. There is an *æquivoque* in the word *Haſtings* which is the name of a great family in *Leiceſterſhire*, which were Earls of *Huntington*. They had a fair houſe at *Aſhby de la Zouch*, now much ruined.

Too *haſty* to be a pariſh Clerk.

He knows not a *hawk* from a hand-ſaw.

To be as good eat *hay* with a horſe.

To have his *head* under ones girdle.

He cannot *hear* on that ear.

He may be *heard* where he is not ſeen.

His *heart* fell down to his hoſe or heels. *Animus in pedes decidit.*

He

He is *heart* of oak.
Hell is broken looſe with them.
Harrow [or rake] hell, and ſcum the devil.
To *help* at a dead lift.
To throw the *helve* after the hatchet.

To be in deſpair. *Ad perditam ſecurim manubrium adjicere.*

To fiſh for a *herring*, and catch a ſprat.
To be *high* in the inſtep.
To *hit* the nail o'th' head.
Toucher au blanc. *Gall.* To hit the white.

To *hit* the bird o'th' eye.
Hobſons choice.

A man is ſaid to have *Hobſons* choice, when he muſt either take what is left him, or choſe whether he will have any part or no. This *Hobſon* was a noted Carrier in *Cambridge* in K. *James* his time, who partly by carrying, partly by grazing raiſed himſelf to a great eſtate, and did much good in the Town; relieving the Poor, and building a publick Conduit in the Market-place.

To make a *hog* or a dog of a thing.
To bring ones *hogs* to a fair market.
To *hold* with the hare and run with the hound.

Not much unlike hereto is that Latine one, *Duabus ſellis ſedere*, i.e. *incertarum eſſe partium, & ancipiti fide ambabus ſervire velle*, v. Eraſm. *Liberius Mimus* choſen into the Senate by *Cæſar*, coming to ſit down by *Cicero*, he refuſing him, ſaid, I would take you in did we not ſit ſo cloſe [*niſi anguſtè ſederemus*] reflecting upon *Cæſar*, who choſe ſo many into the Senate that there was ſcarce room for them

them to ſit. *Liberius* replied, but you were wont to ſit upon two ſtools [*duabus ſellis ſedere*] meaning to be on both ſides.

He'll find ſome *hole* to creep out at.

He's all *honey* or all t---

As *honeſt* a man as ever { brake bread. / trode on ſhooe leather.

An *honeſt* man and a good bowler.

By *hook* or by crook.

Quo jure, quâq; injuriâ. Terent. Soit à droit ou à tort. *Gall.*

You'll ride on a *horſe* that was foal'd of an acorn.

That is the gallows.

They cannot ſet their *horſes* together.

He hath good skill in *horſe*-fleſh to buy a gooſe to ride on.

See how we apples ſwim quoth the *horſe*-t---

To throw the *houſe* out of the windows.

Τὰ ἵππεια πίπτειν δῶμα.

He is ſo *hungry* he could eat a horſe behind the ſaddle.

I.

TO be *Jack* on both ſides.

Ἀλλοπροσάλλος. A turn-coat, a weather-cock.

To

To play the *Jack* with one.
To break the *ice*.

Romper il giaccio. *Ital. Scindere glaciem.* To begin any hazardous or difficult thing.

Sick o'th' *idles*.
Sick o'th' *idle* crick, and the belly-wark i'th' heel.

Belly-wark, *i. e.* belly-ake. It is uſed when People complain of ſickneſs for a pretence to be idle upon no apparent cauſe.

You'll ſoon learn to ſhape *idle* a coat.
Give him an *inch* and he'll take an ell.
He hath no *ink* in's pen, *i. e.* no money in his purſe, or no wit in his head.

K.

TO lay the *key* under the threſhold.
To *kill* with kindneſs.

So the Ape is ſaid to ſtrangle her young ones by embracing and hugging them. And ſo may many be ſaid to do, who are ſtill urging their ſick friends to eat this and that and t'other thing, thereby clogging their ſtomacks and adding fewel to their diſeaſes, fondly imagining that if they eat not a while they'll preſently die.

Kim kam.
It comes by *kind*, it coſts him nothing.

A man of a ſtrange *kidney*.

Whoſoever is *king* thou'lt be his man.

I'll make one, quoth *Kirkham*, when he danc't in his clogs.

You'ld *kiſs* my a--- before my breeches are down.

She had rather *kiſs* then ſpin.

Kit after kind.

A chip of the old block. Qui naiſt de geline il aime à grater. *Gall.* He that was born of a hen loves to be ſcraping.

Kit careleſs, your a--- hangs by trumps.

As very a *knave* as ever piſt.

Knit my dog a pair of breeches and my cat a codpiece.

He hath tied a *knot* with his tongue that he cannot untie with all his teeth. Meaning matrimony.

It's a good *knife*; it will cut butter when 'tis melted.

A good *knife*, it was made fives miles beyond *Cutwell*.

You ſay true, will you ſwallow my knife?

It does me *Knights* ſervice.

He got a *knock* in the cradle.

To *know* one from a black ſheep.

To *know* one as well as the begger knows his diſh.

To *know* one no more then he does the *Pope* of *Rome*.

Better *known* then truſted.

L.

TO have nothing but ones *labour* for ones pains.

Avoir l' aller pour le venir. *Gall.* To have ones going for ones coming.

You'll go up the *ladder* to bed, *i. e.* be hang'd.
At *latter* Lammas.

Ad Græcas calendas, i. e. never. Ἐπὶ ἂν ἡμίονοι τεκέωσι. *Cùm muli pariunt.* Herodot.

Help the *lame* dog over the ſtile.
He was *lap't* in his mothers ſmock.
The *lapwing* cries moſt furtheſt from her neſt.
To *laugh* in ones face and cut his throat.

As bottled Ale is ſaid to do. Da una banda m' onge, da l' altra me ponge. *Ital.*

He can *laugh* and cry both in a wind.
To *laugh* in ones ſleeve.
More like the devil then *S. Laurence.*
He'll goe to *Law* for the wagging of a ſtraw.
To have the *Law* in ones own hand.
She doth not *leap* an inch from a ſhrew.
To *leap* over the hedge before you come at the ſtile.
She hath broken her *leg* above the knee, *i. e.* had a baſtard.

He's

He's on his laſt legs.
To have the *length* of ones foot.
To *lick* ones ſelf whole again.
To *lick* honey through a cleft ſtick.
To *lie* as faſt as a dog can lick a diſh.
That's a *lie* with a latchet, All the dogs i'th' town cannot match it.
To tell a man a *lie*, and give him a reaſon for it.
To ſtand in ones own *light*.
Like me, God bleſs the example.
If the *Lions* skin cannot the Foxes ſhall.

Si leonina pellis non ſatis eſt, aſſuenda vulpina. Coudre le peau de regnard à celle du lion. *Gall.* To attempt or compaſs that by craft which we cannot obtain or effect by force. *Dolus an virtus quis in hoſte requirit.*

If he were as long as he is *lither*, he might thatch a houſe without a ladder. *Cheſh.*
To ſend by *Tom Long* the carrier.
He *looks* as if he had neither won nor loſt.

He ſtands as if he were mop't, in a brown ſtudy, unconcern'd.

To *loſe* ones longing.
He'll not *loſe* { the droppings of his noſe, / the paring of 's nails.

Egli ſcortarebbe un pedocchio per haverne la pelle. *Ital.* He would flay a louſe to get the skin. *Aquam plorat cùm lavat fundere.* Plaut.

Ware skins, quoth *Grubber* when he flung

the *louſe* into the fire.
There's *love* in a budget.
To *love* at the door and leave at the hatch.
See for your *love*, and buy for your money.
I could not get any neither for *love* nor money.
To leave one i'th' *lurch*.

M.

MAdge good cow gives a good pail of milk, & then kicks it down with her foot.
To correct *or* mend the *Magnificat*.

i.e. To correct that which is without any fault or errour. *Magnificat* is the Virgin *Mary*'s hymn *Luke* 1. So called from the firſt word of it, which is *Magnificat*. As the other hymns are called *Benedictus*, *Nunc dimittis*, *Te Deum*, *&c.* For the ſame reaſon. *Nodum in ſcirpo quærere.*

She's a good *maid* but for thought, word and deed.
There are never the fewer *maids* for her.

Spoken of a woman that hath maiden children.

For my peck of *maulr* ſet the kiln on fire.

This is uſed in *Cheſhire* and the neighbour Countries. They mean by it, I am little concerned in the thing mentioned: I care not much come on it what will.

One Lordſhip is worth all his *manners*.

There

There is an *æquivoque* in the word manners, which if written with an *e* ſignifies *mores*, if with an *o* *manovia*; howbeit in the pronunciation they are not diſtinguiſhed; and perhaps in writing too they ought not.

You know good *manners*, but you uſe but a few.

To miſs his *mark*.

Aberrare a ſcopo, non attingere ſcopum, or *extra ſcopum jaculare*.

She hath a *mark* after her mother.

That is, ſhe is her mothers own daughter. *Patriæ eſt filia.*

The gray *mare* is the better horſe.

i. e. The woman is maſter, or as we ſay wears the breeches.

I'll not go before my *mare* to the market.

I'll do nothing prepoſterouſly: I'll drive my mare before me.

All is well, and the man hath his *mare* again.

Much *matter* of a wooden platter.

Δεινὰ ἀεὶ φαλῆς. *Mira de lente.* A great ſtir about a thing of nothing.

One may know your *meaning* by your gaping.

You *meaſure* every ones corn by your own buſhel.

Tu miſuri gli altri col tuo paſſetto. *Ital.*

To *meaſure* his cloth by anothers yard.
To bring *meat* in its mouth.
Meddle with your old ſhoes.
I'll neither *meddle* nor make, ſaid *Bill Heaps* when he ſpil'd the butter-milk.
To *mend* as ſowre ale does in ſummer.
I cry you *mercy*, I took you for a joyn'd ſtool.
To ſpend his *Michaelmas* rent in *Midſummer* moon.
You'd marry a *midden* for muck.
Either by *might* or by ſleight.
I can ſee as far into a *milſtone* as another man.
A *Scotch miſt*, that will wet an *Engliſh* man to th' skin.
Mock not (quoth *Montford*) when his wife called him cuckold.
To have a *moneths* mind to a thing.

In ancient wills we find often mention of a moneths mind and alſo of a years mind and a weeks mind: they were leſſer funerall ſolemnities appointed by the deceaſed at thoſe times, for the remembrance of him.

Tell me the *moon*'s made of a green cheeſe.
Quid ſi cœlum vitat?

You may as ſoon ſhape a coat for the *moon*.
To make a *mountain of* a molehill.
Arcum ex cloaca facere, ex elephanto muſcam.

To ſpeak like a *mouſe* in a cheeſe.
Your *mouth* hath beguil'd your hands.

You'ſt

You'st have his *muck* for his meat. *Yorksh.*
He hath a good *muckhill* at's door, *i. e.* he is rich.

N.

HE had as good eat his *nails.*
You had not your *name* for nothing. Φερώνυμος.

I took him *napping*, as *Moss* took his mare.

Who this *Moss* was is not very materiall to know: I suppose some such man might find his mare dead, and taking her to be only asleep might say, *have I taken you napping?*

I'll first see thy *neck* as long as my arm.
To seek a *needle* in a bottle of hay.
I may see him *need*, but I'll not see him bleed.

Parents will usually say this of prodigal or undutifull children; meaning I will be content to see them suffer a little hardship, but not any great misery or calamity.

As much *need* on't as he hath of the pip, *or* of a cough.
Tell me *news.*
More *nice* then wise.
Nichils in nine pokes *or* nooks. *Chesh. i.e.* nothing at all.
To bring a *noble* to ninepence, and ninepence to nothing.

Il fait de ſon teſton ſix ſols. *Gall.* To bring an Abby to a Grange.

He hath a good *noſe* to make a poor mans ſow.
Il ſeroit bon truy à pauvre homme. *Gall.*

To hold ones *noſe* to the grindſtone.
To follow ones *noſe*.
To lead one by the *noſe*.

Menar uno per il naſo. *Ital.* Τῆς ῥινὸς ἕλκειν. This is an ancient *Greek* Proverb. *Fraſmus* ſaith the metaphor is taken from Buffles, who are led and guided by a ring put in one of their noſtrills, as I have often ſeen in *Italy*: ſo we in *England* are wont to lead Bears.

To put ones *noſe* out of joint.
You make his *noſe* warp.
It will be a *noſe gay* to him as long as he lives.

It will ſtink in his noſtrils, ſpoken of any bad matter a man hath been engaged in.

O.

TO cut down an *Oak* and ſet up a Strawberry.

Cavar un chiodo & piantar una cavicchia. *Ital.* To dig up a nail and plant a pin.

To have an *oar* in every mans boat.
Be good in your *office*, you'll keep the longer on.

To

To give one a caſt of his *office.*
He hath a good *office,* he muſt needs thrive.
To bring an *old houſe* on ones head.
To rip up *old* ſores.
To caſt up *old* ſcores.
Once at a Coronation.
Never but *once* at a Wedding.
Once and uſe it not.
One yate for another, Good fellow.

They father the originall of this upon a paſſage between one of the Earls of *Rutland* and a Countrey-fellow. The Earl riding by himſelf one day overtook a Countrey-man, who very civily open'd him the firſt gate they came to, not knowing who the Earl was. When they came to the next gate the Earl expecting he ſhould have done the ſame again, Nay ſoft, ſaith the Countrey-man, *One yate for another, Good fellow.*

A man need not look in your mouth to know how *old* you are.
Facies tua computat annos.

To make *orts* of good hay.
Over ſhoes over boots.
This hath almoſt the ſame ſenſe with that, *Ad perditam ſecurim manubrium adjicere.*

A ſhive of my *own* loaf.
A pig of my own ſow.
To outſhoot a man in his *own* bow.
The black *ox* never trode on his foot.
i. e. He never knew what ſorrow or adverſity meant.

P.

MAke a *page* of your own age.
That is, Do it your ſelf.

To ſtand upon ones *pantofles*.
To *paſs* the pikes.
He is pattring the Devils *Pater noſter*.

When one is grumbling to himſelf and it may be curſing thoſe that have angred or diſpleaſed him.

To *pay* one in his own coyn.
He is going into the *peaſe*-field, *i. e.* falling aſleep.
To be in a *peck* of troubles.
To take one a *peg* lower.
Penny-wiſe and pound fooliſh.

Μέτρῳ ὕδωρ πίνοντες, ἀμέτρως μάζαν ἔδοντες, *i. e. Ad menſuram aquam bibunt, ſine menſura offam comedentes.* He ſpares at the ſpiggot and lets it out at the bung-hole.

He thinks his *penny* good ſilver.
To take *pepper* in the noſe.
To take *phyſick* before one be ſick.
To *pick* a hole in a mans coat.
He knows not a *pig* from a dog.
Pigs play on the Organs.

A man ſo called at *Hogs Norton* in *Leiceſterſhire*, or *Hocks Norton*.

Pigs

Pigs fly in the air with their tails forward.
To ſhoot at a *pigeon* and kill a crow.
Not to high for the *pie*, nor to low for the crow.
If there be no remedy then wellcome *Pilvall.*
To be in a merry *pin.*

Probably this might come from drinking at pins. The *Dutch*, and *Engliſh* in imitation of them, were wont to drink out of a cup marked with certain pins, and he accounted the man that could nick the pin; whereas to go above or beneath it was a forfeiture. *Dr Fuller Eccleſ. Hiſt. lib* 3. *p.* 17.

As ſurly as if he had *piſt* on a nettle.
To *piſs* in the ſame quill.
To ſtay a *piſſing*-while.
He'll *play* at ſmall game rather then ſtand out.

Aulædus ſit qui citharædus eſſe non poteſt.

Let the *plough* ſtand to catch a mouſe.
To be toſt from *Poſt* to Pillory.
To go to *pot.*
I know him not ſhould I meet him in my *pottage* diſh.
To *prate* like a Parrot.
To ſay his *prayers* backward.
To be in the ſame *Predicament.*
To have his head full of *proclamations.*
Provender pricks him.
To come in *pudding* time.
Her *pulſe* beats matrimony.
To no more *purpoſe* then to beat your heels againſt

againſt the ground *or* wind.
To as much *purpoſe* as the geeſe ſlurr on the ice. *Cheſh.*
To as much *purpoſe* as to give a gooſe hay. *Cheſh.*

Q.

TO be in a *quandary.*
To pick a *quarrel.*
He'll be *Quartermaſter* where e're he comes.
To touch the *quick*, *or* to the quick.

R.

TO lie at *rack* and manger.
If it ſhould *rain* pottage he would want his diſh.
He is better with a *rake* then a fork, *& vice verſâ.*

Moſt men are better with a rake then a fork, more apt to pull in and ſcrape up then to give out and communicate.

No *remedy* but patience.
Set your heart at *reſt.*
You *ride* as if you went to fetch the midwife.
You ſhall *ride* an inch behind the tail.
He'll neither do *right* nor ſuffer wrong.

Give

Give me *roastmeat*, and beat me with the spit *or* run it in my belly.

You are in your *roastmeat* when others are in their sod.

Priusquam mactaris excorias.

To *rob* the spittle.

To *rob Peter* to pay *Paul.*

Il oste à S. Pierre pour donner à S. Pol. *Gall.*

He makes *Robin Hoods* pennyworths.

This may be used in a double sense; either he sells things for half their worth: *Robin Hood* afforded rich pennyworths of his plunder'd goods; or he buyes things at what price he pleases: The owners were glad to get any thing of *Robin Hood*, who otherwise would have taken their goods for nothing.

To have *rods* in piss for one.

You gather a *rod* for your own breech.

Tel porte le baston dont à son regret le bat on. *Gall.* Ὅιτ' αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων. *Hesiod.* Ἐπὶ σαυτῷ τὴν σελήνην καθελεῖς. *In tuum ipsius caput lunam deducis.*

Right Roger, your sow is good mutton.

To twist a *rope* of sand.

Ἐκ τῆς ψάμμου σχοινίον πλέκειν.

A *rope* and butter, if one slip the other may hold.

I thought I had given her *rope* enough, said *Pedley* when he hang'd his mare.

He

He *roſe* on his right ſide.
To give one a *Rowland* for an *Oliver*.

That is *Quid pro quo*, to be even with one. Je lui baſſleray Guy contre Robert. *Gall.*

To *run* through thick and thin.
His ſhooes are made of *running* leather.
To *run* the wild gooſe chaſe.
To *row* one way and look another.

As ſkullers do, Δεξιὰν εἰς ἀριστερὰν, ἀριστερὰν εἰς πρόσωπον. *Ariſtoph. apud Suidam.* *Altera manu fert lapidem, panem oſtentat alterâ.* Plaut.

S.

MOre *ſacks* to the mill.
To come *ſailing* in a ſows ear.
To ſcape a *ſcowring*.
You make me *ſcratch* where it doth not itch.
The *ſea* complains it wants water.
That would I fain *ſee* ſaid blind *George* of *Hollowee*.
To *ſet* up ones ſtaff.

i. e. To reſolve to abide in a place.

To *ſet* up his ſail to every wind.

Faire voile à tout vent. *Gall.* *Evannare ad omnem auram.* Nazianzen.

Share

Share and ſhare like, ſome all, ſome never a whit.

Leonina Societas.

To caſt a *ſheeps* eye at one.
To caſt an old *ſhooe* after one.
Not worth *ſhoe-buckles.*
To make a fair *ſhow* in a Countrey Church.
Good to fetch a *ſick* man ſorrow and a dead man woe. *Cheſh.*
To pour water into a *ſieve.*

Cribro aquam haurire.

To *ſing* the ſame ſong.

Cantilenam eandem canere. Terent. Phorm. *Crambe bis cocta.* Nothing more troubleſome and ungratefull then the ſame thing over and over.

Thou *ſingeſt* like a bird call'd a ſwine.
Sink or ſwim.
To call one *Sir* and ſomething elſe, *i. e.* Sirrah.
To ſet all at *ſix* and ſeven.
To ſit upon ones *skirts.*
To *ſlander* one with a matter of truth.
To *ſleep* dogs ſleep.
Slow and ſure. *This might have been put among the Sentences.*
I *ſmell* a rat.
To drive *ſnails:* A *ſnails* gallop.

Teſtudineus gradus. Plaut. *Viciſtis cochleam tarditate.* Idem.

Tell

Tell me it *ſnows.*
To take a thing in *ſnuff.*
To have a *ſoft* place in's head.
Fair and *ſoftly*, as Lawyers goe to Heaven.
As *ſoftly* as foot can fall.

Suſpenſos pedes ponere. Quintil. *Suſpenſo gradu ire.* Terent.

To take a wrong *ſow* by the ear.
A *ſow* to a fiddle.
Ὄνος λύρας. *Aſinus ad lyram.*

To *ſow* his wild oats.
As they *ſow* ſo let them reap.
Ut ſementem feceris ita metes.

To be tied to the *ſowre* apple-tree.
i. e. To be married to an ill husband.

To call a *ſpade* a ſpade.
You never *ſpeak* but your mouth opens.
Spick and ſpan new.

From *ſpica* an ear of corn, and the ſpawn of fiſhes, ſaith Mr *Howel*: but rather as I am informed by a better authour; Spike is a ſort of nail, and ſpawn is a chip of a boat; ſo that it is all one as to ſay, *Every chip and nail is new.*

Spare at the *ſpigget* and let it out at the bung-hole.
E tien ſu dalla ſpina & ſpande dal coccone. *Ital.*

He

He hath *ſpit* his venome.
Spit in your hand and take better hold.
You would *ſpy* faults if your eyes were out.
To make one a *ſtalking* horſe.
What *ſtarve* in a cooks ſhop?

Endurer la ſoif aupres d' une fontaine. *Gall.* Mourir de faim aupres de meſtier. *Gall.* This may be made a ſentence by putting it imperatively. *Never ſtarve, &c.*

To go through *ſtich* with a buſineſs.
To *ſtick* by the ribs.
He hath ſwallowed a ſtake, he cannot *ſtoop*.
The more you *ſtir* the worſe you ſtink.

Μὴ κινεῖν χαλὸν ἦν κείμενον. *Plus fœtent ſtercora mota.* Quanto piu ſi ruga tanto piu puzza il ſtronzo. *Ital.* The more you ſtir a t--- &c.

To *ſtrain* at a gnat, and ſwallow a camel.
To *ſtumble* at a ſtraw, and leap over a block.

Theſe two Proverbs have the ſame ſenſe: the former is uſed by our Saviour. *Matth.* 23. 24.

When two *Sundays* meet, *i. e.* never. *Ad Græcas Calendas.*
To *ſwallow* an ox, and be choak't with the tail.
It hath the ſame ſenſe with the two laſt ſave one.

He'll *ſwear* { through an inch board. / dagger out of ſheath. / the devil out of hell.

T.

TO thrust his feet under another mans *table*.
Alienâ vivere quadrâ.

To *take* from ones right side, to give to ones left.
To *take* one up before he is down.
Tell you a *tale*, and find you ears.
A *tale* of a tub.
To tell *tales* out of school.
To *talk* like an Apothecary.
Tenterden steeple's the cause of *Goodwins* sands.

This Proverb is used when an absurd and ridiculous reason is given of any thing in question: an account of the original whereof I find in one of Bishop *Latimers* sermons in these words. Mr *Moore* was once sent with commission into *Kent*, to try out, if it might be, what was the cause of *Goodwins* sands, and the shelf which stopped up *Sandwich* haven. Thither cometh Mr *Moore*, and calleth all the Countrey before him, such as were thought to be men of experience, and men that could of likelihood best satisfie him of the matter concerning the stopping of *Sandwich* haven. Among the rest came in before him an old man with a white head, and one that was thought to be little less then an hundred years old. When Mr *Moore* saw this aged man, he thought it expedient to hear him say his mind in this matter (for being so old a man, it was likely that he knew most in that presence, or company) So Mr *Moore* called this old aged man unto him and said, Father (said he) tell me if you can, what is the cause of the great arising of the sands and shelves here about

about this haven, which stop it up, so that no ships can arrive here. You are the oldest man I can espie in all this company, so that if any man can tell any cause of it, you of all likelyhood can say most to it, or at leastwise more then any man here assembled. Yea forsooth, good Mr *Moore*, quoth this old man, for I am well nigh an hundred years old, and no man here in this company any thing near my age. Well then (quoth Mr *Moore*) how say you to this matter? What think you to be the cause of these shelves and sands, which stop up *Sandwich* haven? Forsooth sir (quoth he) I am an old man, I think that *Tenterton*-steeple is the cause of *Goodwin*'s sands. For I am an old man sir (quoth he) I may remember the building of *Tenterton*-steeple, and I may remember when there was no steeple at all there. And before that *Tenterton*-steeple was in building, there was no manner of talking of any flats, or sands that stop't up the haven; and therefore, I think that *Tenterton*-steeple is the cause of the decay and destroying of *Sandwich* haven. Thus far the Bishop.

I'll *thank* you for the next, for this I am sure of.
There's a *thing* in't (quoth the fellow) when he drank the dish-clout.
I'll not pull the *thorn* out of your foot and put it into my own.
To stand upon *thorns*.
Thrift and he are at a fray.
When *thrift*'s in the field, he's in town.
He strook at *Tib*, but down fell Tom.
His *tongue*'s no slander.
Your *tongue* runs before your wit.

This is an ancient form of speech; I find it in *Isocrates* his oration to *Demonicus*, Πολλῶν γὰρ ἡ γλῶττα πρότρεκοι τῆς διανοίας.

His *tongue* runs on wheels [or at random.]

To have a thing at ones *tongues* end, or at the tip of ones tongue.

Tooth and nail.

Manibus pedibuſque. Remis velisque.

To have an aking *tooth* at one.

From *top* to toe.

Topſie turvie.

I'de not *touch* him with a pair of tongs.

To it again, no body comes.

Nemo nos inſequitur aut impellit, Eraſmus è Platone; who tells us that this Proverb continues to this day in common uſe (among the *Dutch* I ſuppoſe) to ſignifie that it is free for us to ſtay upon any buſineſs [*immorari in re aliqua.*]

To drive a ſubtill *trade.*

To put one to his *trumps.*

I'll *truſt* him no further then I can fling him, *or,* then I can *throw* a millſtone.

You may *truſt* him with untold gold.

To *turn* with the wind, or tide.

To *turn* over a new leaf.

To *turn* cat in pan.

In the *twinkling* of an eye.

To ſtop *two* gaps with on buſh.

To ſtop *two* mouths with one morſel.

Duas limis paricetes eâdem fideliâ. Unicâ filiâ duos parare generos: This is a modern Proverb, but deſerves (ſaith *Eraſmus*) to be numbred amongſt the ancient ones. I find it among the *French,* D' une fille deux gendres. To get himſelf two ſons in law with one daughter.

To

To kill *two* flies with one flap.
To kill *two* birds with one ſhaft [or ſtone.]

D' une pierre faire deux coups, *Gall.* Di un' dono far duoi amici, *Ital.* To make two friends with one gift. Pigliar due colombe con una fava, *Ital.* To take two pigeons with one bean.

To carry *two* faces under one hood.

Il a une face à deux viſages, *Gall.* Due viſi ſotto una beretta, *Ital.*

To have *two* ſtrings to ones bow.

Il fait bien avoir deux chordes en ſon arc, *Gall.* This may be made a ſentence by adding to it, It is good, or ſuch like words. *Duabus ancoris fultus.*

Two hands in a diſh, and one in a purſe.
To have *thwitten* a mill-poſt to a pudding prick.
She's cured of a *tympany* with two heels.

U.

TO nouriſh a *viper* in ones boſom.

Tu ti allevi la biſcia in ſeno, *Ital.* Θρέψαι καὶ λυκιδεῖς, θρέψαι κύνας, Theocr. in hodoep. *Colubrum in ſinu fovere.* Eſt apud Æſopum Apologus de ruſtico quodam in hanc rem.

Nothing but *up* and ride?
To be *up* the Queen apple-tree.
No ſooner *up*, but the head in the Aumbrey, and noſe in the cup.

W.

A *Warrant* ſeal'd with butter.
To look to ones *water*.
To caſt *water* into the *Thames*.

Lumen ſoli mutuari, &c.

You cant't ſee green cheeſe, but your teeth muſt *water*.
I'll not *wear* the wooden daggar, *i. e.* loſe my winnings.
Wear a horn, and blow it not.
To come home by *weeping* croſs.

This *weeping croſs* which gave occaſion to this phraſe, is about two miles diſtant from the town of *Stafford*.

You may make as good muſick on a *wheelbarrow*.
Without *welt* or guard.
All ſhall be *well*, and Jack ſhall have Jyll.
With a *wet* finger.

Levi brachio & molli brachio.

But *when*, quoth *Kettle* to his mare? *Cheſh.*
Whiſt whiſt, I ſmell a birds neſt.
You'll make an end of your *whiſtle* though the cart overthrow.
Whiſt and catch a mouſe.
To let leap a *whiting*.

i. e. To let ſlip an opportunity.

Shee's

Shee's neither *wife*, widow nor maid.
Your *windmill* dwindles into a nut-crack.
All this *wind* ſhakes no corn.
Either *win* the horſe or loſe the ſaddle.

Aut ter ſex aut tres teſſeræ. Ἢ τρὶς ἓξ ἢ τρεῖς κῶες. The ancients uſed to play with three dice, ſo that thrice ſix muſt needs be the beſt, and three aces the worſt chance. They called three aces ſimply three dice, becauſe they made no more then the number of the dice. The ace ſide was left empty without any ſpot at all, becauſe to count them was no more then to count the dice. Hereupon this chance was called, *Faſtus inanis*, the empty chance.

Wind and weather doe thy worſt.
To goe down the *wind*.
Win it and wear it.
To have one in the *wind*.
To have *windmills* in's head.
Keep your *wind*, &c. *v.* breath.
You may *wink* and chuſe.

Εὐμήλῳ ἵππον. *Thrax ad Thracem compoſitus.*

He ſhews all his *wit* at once.
God ſend you more *wit*, and me more money.
You were born when *wit* was ſcant.
Your *wits* are on wooll gathering.
You have *wit* enough to drown ſhips in.
You give the *wolf* the weather to keep.

Ha dato la pecora in guardia al lupo, *Ital. Ovem lupo commiſiſti.*

To have a *wolf* by the ears.

This is also a Latine Proverb, *Lupum auribus tenere.* When a man hath a doubtful business in hand, which it is equally hazardous to pursue or give over; as it is to hold or let go a wolf which one hath by the ears.

To be in a *wood.*
You cannot see *wood* for trees.

In mari aquam quærit.

To make *woof* or *warp* of any business.
A *word* and a blow.
When he should *work*, every finger is a thumb.
If any thing stay let *work* stay.
The *world* is well amended with him.
To have the *world* in a string.
He has a *worm* in's brain.
Not *worthy* to carry his books after him.
Not *worthy* to be named the same day.
Not *worthy* to wipe his shooes.

Indignus qui illi mattellam porrigat.
Discream si tu Pyladi præstare mattellam
Dignus es, aut porcos pascere Piritboi. Martial.

Not *worthy* to carry guts after a Bear.

Prover-

Proverbial Similies, in which the quality and ſubject begin with the ſame letter.

AS bare as a birds arſe, *or* as the back of my hand.
As blind as a beetle or bat.

Talpâ cæcior, As blind as a mole, though indeed a mole be not abſolutely blind; but hath perfect eyes, and thoſe not covered with a membrane, as ſome have reported; but open and to be found without ſide the head, if one ſearch diligently, otherwiſe they may eaſily eſcape one, being very ſmall and lying hid in the furr. So that it muſt be granted, that a mole ſees but obſcurely, yet ſo much as is ſufficient for her manner of living, being moſt part under ground. *Hypſæa cæcior.* This *Hypſæa* was a woman famous for her blindneſs. *Tireſia cæcior*, The fable of *Tireſias*, and how he came to be blind, is well known. *Leberide cæcior. Eſt autem Leberis exuviæ ſive ſpolium ſerpentis, in quo apparent effigies duntaxat oculorum, ac membranula quædam tenuiſſima quâ ſerpentum oculi prætegantur.* A Beetle is thought to be blind, becauſe in the evening it will fly with its full force againſt a mans face or any thing elſe which happens to be in its way; which other inſects as Bees, hornets, &c. will not doe.

To blush like a black dog.
As bold as blind bayard.
As bold as *Beauchamp*.

Of this firname there were many Earls of *Warwick*, amongst whom (saith Doctour *Fuller*) I conceive *Thomas* the first of that name, gave chief occasion to this Proverb; who in the year 1346, with one Squire and six archers, fought in hostile manner with an hundred armed men at *Hogges* in *Normandy* and overthrew them, slaying sixty *Normans*, and giving the whole fleet means to land.

As brisk as a body louse.
As busie as a bee.
As clear as crystal.
As cold as charity.
As common as *Coleman* hedge.
As coy as *Crokers* mare.
As cunning as *Craddock*, &c.
As dead as a door nail.
As dull as dun in the mire.
To feed like a farmer; or freeholder.
As fine as five pence.
As fit as a fiddle.
As flat as a flounder.
As grave as an old gate-post.
As hard as horn.
As high as three horse loaves
As high as a hog all but the bristles.

Spoken of a dwarf in derision.

As hungry as a hawk, or horse.
As kind as a kite, all you cannot eat you'll hide.

As

As lazy as *Ludlams* dog, that lean't his head againſt a wall to bark.
As mad as a *March* hare.

Fœnum habet in cornu.

As merry as the maids,
As nice as a nuns hen.
As pert as a Pearmongers mare.
As plain as a packſaddle, *or* a pike ſtaff.
As plump as a Partridge.
As proud as a peacock.
As ſeaſonable as ſnow in ſummer.
As ſoft as ſilk.
As true as a turtle to her mate.
As warm as wooll.
As wiſe as *Walthams* calf, that ran nine miles to ſuck a bull.
As wiſe as a wiſp, or woodcock.
As welcome as water into a ſhip, *or*, into ones ſhooes.
As weak as water.

Others,

AS angry as a waſp.
As bald as a coot.
As bare as the back of my hand.
As bitter as gall. *Ipſa bile amariora.*
As black as a coal; as a crow or raven; as the Divell; as jet; as ink; as ſoot.

As

As buſie as a hen with one chicken.

As buſie as a good wife at oven; and neither meal nor dough.

He's like a cat; fling him which way you will he'll light on's legs.

She's like a cat; ſhe'll play with her own tail.

He claws it as *Clayton* claw'd the pudding, when he eat bag and all.

As clear as a bell.

Spoken principally of a voice or ſound without any jarring or harſhneſs.

As clear as the Sun.

As comfortable as matrimony.

It becomes him as well as a ſow doth a cart-ſaddle.

As crowſe as a new waſhen louſe.

This is a *Scotch* and *Northern* Proverb. Crowſe ſignifies brisk lively.

As dark as pitch.

Blackneſs is the colour of darkneſs.

As dead as a herring.

A Herring is ſaid to die immediately after it is taken out of its element the water; that it dies very ſuddainly my ſelf can witneſs: ſo likewiſe doe Pilchards, Shads, and the reſt of that tribe.

As dear as two eggs a penny.

As

As like a dock to a daisy.

That is very unlike.

As dizzy as a gooſe.
As drunk as a begger.

This Proverb begins now to be diſuſed, and in ſtead of it people are ready to ſay, As drunk as a Lord: ſo much hath that vice (the more is the pity) prevail'd among the Nobility & Gentry of late years.

As dry as a bone.
As dull as a beetle.
As dun as a mouſe.
As eaſie as piſſing a bed; as to lick a diſh.
As falſe as a Scot.

I hope that nation generally deſerves not ſuch an imputation; and could wiſh that we *Engliſh* men, were leſs partial to our ſelves, and cenſorious of our neighbours.

As fair as Lady *Done*. *Cheſh.*

The *Dones* were a great family in *Cheſhire*, living at *Utkinton* by the foreſt ſide: Nurſes uſe there to call their children ſo if girls, if boyes Earls of *Derby*.

As faſt as hops.
As fat as butter; as a Fool; as a hen ith' forehead.
To feed like a freeholder of *Macklesfield*, who hath neither corn nor hay at *Michaelmas Cheſh.*

This *Macklesfield* or *Maxfield* is a ſmall market town and borough in *Cheſhire*.

As

As fierce as a gooſe.
As fine [or proud] as a Lords baſtard.
As fit as a pudding for a Friers mouth.
As fit as a ſhoulder of mutton for a ſick horſe.
As flattering or fawning as a ſpaniel.
As fond of it as an Ape of a whip and a bell.
To follow one like a St. *Anthonies* pig.

It is applicable to ſuch as have ſervile ſaleable ſouls, who for a ſmall reward will lacquay it many miles, being more officious and aſſiduous in their attendance then their patrons deſire. St. *Anthony* is notoriouſly known to be the patron of Hogs, having a pig for his page in all pictures, I am not ſo well read in his legend as to give the reaſon of it; but I dare ſay, there is no good one.

As freely as S. *Robert* gave his cow.

This *Robert* was a *Knaresburgh* Saint, & the old women there can ſtill tell you the legend of the cow.

As hollow as a gun; as a kex.

A Kex is a dried ſtalk of Hemlock or of wild Cicely.

As free as a blind man is of his eye.
As free as an ape is of his tail.
As free as a dead horſe is of farts.
As freſh as a roſe in *June*.
As full as an egg is of meat.

E pieno quanto un novo. *Ital.*

As full as a pipers bag; as a tick.
As full as a toad is of poiſon.

As

As full as a Jade, quoth the Bride.
As gant as a greyhound.
As glad as a fowl of a fair day.
To go like a cat upon a hot bake ſtone.
To go out like a candle in a ſnuff.
As good as *George* of *Green*.

This *George* of *Green* was that famous Pinder of *Wakefield* who fought with *Robin Hood* & little *John* both together, and got the better of them, as the old ballade tells us.

As good as gooſe-skins that never man had enough of. *Cheſh.*
As good as ever flew in the air.
As good as ever went endways.
As good as ever the ground went upon.
As good as ever water wet.
As good as ever twang'd.
As good as any between *Bagſhot* and *Baw-waw*,

There's but the breadth of a ſtreet between theſe two.

As greedy as a dog.
As green as graſs; as a leek.
As hail as a roch, Fiſh whole.

E ſano come un peſce. *Ital.*

As hard-hearted as a *Scot* of *Scotland*.
As haſty as a ſheep, ſo ſoon as the tail is up the t--- is out.
To hold up his head like a ſteed of ten pounds.

As

As hot as a toft.
To hug one as the Divell hugs a witch.
As hungry as a Church-mouſe.
As innocent as a Devill of two years old.
A conſcience as large as a ſhipmans hoſe.
As lawleſs as a Town-bull.
As lazy as the tinker who laid down his budget to fart.
As lean as a rake.
To leap like a cock at a black-berry.

Spoken of one that deſires and endeavours to doe harm but cannot.

As lecherous as a he-goat.
As light as a fly.
To lick it up like *Lim* hay. *Cheſh.*

Lim is a village on the river *Merſey* that parts *Cheſhire* and *Lancaſhire*, where the beſt hay is gotten.

As like his nown father as e're he can look.
As like one as if he had been ſpit out of his mouth.
As like as an apple to an oyſter.
As like as four pence to a groat.
As like as nine pence to nothing.
No more like then chalk and cheeſe.
To look like the picture of ill luck.
To look like a ſtrain'd hair in a can. *Cheſh.*
To look like a droun'd mouſe.
To look like a dog that hath loſt his tail.
To look as if he had eaten his bedſtraw.

To

To look on one as the Devill looks over *Lincoln.*

Some referre this to *Lincoln*-minſter, over which when firſt finiſhed the Devill is ſuppoſed to have looked with a torve and tetrick countenance, as envying mens coſtly devotion, ſaith Dr *Fuller*, but more probable it is that it took its rice from a ſmall image of the Devill ſtanding on the top of *Lincoln* Colledge in *Oxford.*

As loud as a horn.
To love it as a cat loves muſtard.
To love it as the Devill loves holy water.
To love it as a dog loves a whip.
As good luck as had the cow, that ſtuck her ſelf with her own horn.
As good luck as the lowſy calf, that liv'd all winter and died in the ſummer.
As melancholy as a gib'd cat.
As merry as cup and can.
As merry as a cricket.
As mild [or gentle] as a lamb.
As natural to him as milk to a calf.
As neceſſary as a ſow among young children.
As nimble as an Eel.
As nimble as a cow in a cage.
As nimble as a new gelt dog.
As old as *Charing-Croſs.*
As plain as the noſe on a mans face.
As poor as *Job.*

This ſimilitude runs through moſt Languages. In the Univerſity of *Cambridge* the young Scholars are wont to call chiding Jobing.

As

As proud as a cock on's own dunghill.
As proud as an Apothecary.
To quake like an Aſpen leaf.
To quake like an oven.
He's like a Rabbet, fat and lean in 24 hours.
As red as a cherry; as a pettieoat.
As rich as a new ſhorn ſheep.
As right as a rams horn; as my leg.
As rotten as a t---
As rough as a tinkers budget.
As ſafe as a mouſe in a cheeſe; in a malt-heap.
As ſafe as a crow in a gutter.
As ſafe as a thief in a mill.
As ſcab'd as a cuckow.
To ſcold like a cut-purſe; like a wych-waller.
Cheſh.

That is a boiler of Salt: Wych houſes are Salt-houſes, and walling is boyling.

To ſcorn a thing as a dog ſcorns a tripe.
As ſharp as a thorn; as a raſour; as vinegar.
Aceto acrius.
As much ſib'd as ſieve and ridder, that grew in the ſame wood together.

Sib'd that is a kin: In *Suffolk* the banes of matrimony are call'ed *Sibberidge*.

As ſick as a cuſhion.
She ſimpers like a bride on her wedding day.
She ſimpers like a riven diſh.

She

She simpers like a furmity kettle.
To sit like a frog on a sloopping block.
As slender in the middle as a cow in the waist.
As slippery as an Eel.
As smooth as a carpet. *Spoken of goodway.*
As softly as foot can fall.
As sound as a trout.
As sour as verjuice.
As spruce as an onyon.
To stink like a poll-cat.
As streight as an arrow.
As streight as the back-bone of a herring.
Thou'lt strip it as *Slack* stript the cat, when he pull'd her out of the churn.
As strong as mustard.
To strut like a crow in a gutter.
As sure as a gun [or as death.]
As sure as check or *Exchequer* pay.
This was a Proverb in Q. *Elizabeths* time; the credit of the *Exchequer* beginning in and determining with her reign, saith Dr. *Fuller*.
As sure [or as round] as a Juglers box.
As sure as a louse in bosome. *Cheshi.*
As sure as a louse in Pomfret. *Yorksh.*
As sure as the coat's on ones back.
As surly as a Butchers dog.
As sweet as honey, or as a nut.
As tall as a May-pole.
As tender as a chicken.
As tender as a parsons leman, *i. e.* whore.
As tender as *Parnell* that broke her finger in a posset-curd.

As tefty as an old rook.
As tough as whitleather.
As true as God is in heaven.
As true as ſteel.
As warm as a mouſe in a churn.
As wanton as a calf with two dams.
As welcome as *Hopkin*, that came to jayl over night, and was hang'd the next morning.
As white as the driven ſnow.
As wild as a buck.
As wily as a fox.
As much wit as three folks, two fools and a madman. *Cheſh.*
As well worth it as a thief is worth a rope.
Like *Goodyers* pig, never well but when he is doing miſchief. *Cheſh.*
He ſtands like *Mumphazzard*, who was hang'd for ſaying nothing. *Cheſh.*
Like the parſon of *Saddleworth*, who could read in no book but his own. *Cheſh.*
To come home like the parſons cow with a calf at her foot. *Cheſh.*
To uſe one like a Jew.

This poor nation was intolerably abuſed by the *Engliſh*, while they lived in this land, eſpecially at *London* on *Shrove-tueſday*. Thus it came to paſs, which God frequently foretold, that they ſhould become a by-word and a reproach among all nations. Dr *Fuller*.

He's like a ſwine, he'll ne're doe good while he lives.

Undone

Undone as a man would undoe an oyſter.
He feeds like a boar in a frank.
He's like a bagpipe, he never talks till his belly be full.
Like *Hunts* dog, that will neither goe to Church nor ſtay at home.
She goes as if ſhe crack't nuts with her tail.
As willfull as a pig, he'll neither lead nor drive.
As honeſt a man as any is in the cards when all the kings are out.
As good as ever drave top over til'd houſe.
You been like Smithwick, either clem'd or borſten. *Cheſh.*

Proverbial Rhythmes and old ſaws.

THe crab of the wood is ſawce very good
For the crab of the ſea.
But the wood of the crab is ſawce for a drab,
That will not her husband obey.

Snow is white and lies in the dike,
And every man lets it lie:
Pepper is black and hath a good ſmack,
And every man doth it buy.

Alba tiguſtra cadunt, vaccinia nigra leguntur. Virg.

My horſe piſſeth whey, my man piſſeth amber,
My horſe is for my way, my man is for my chamber.

The higher the plum-tree the riper the plum.
The richer the cobler, the blacker his thumb.

When *Adam* delv'd and *Eve* ſpan,
Where was then the gentleman:

Upſtart

Upſtart a churl and gathered good,
And thence did ſpring our gentle bloud.

Le robbe fanno il primo ſangue. *Ital.*

With a red man reade thy read;
With a brown man break thy bread:
At a pale man draw thy knife;
From a black man keep thy wife.

Bounce buckram, velvet's dear,
Chriſtmas comes but once a year;
And when it comes it brings good chear,
But when it's gone it's never the near.

He that buys land buys many ſtones;
He that buys fleſh buys many bones:
He that buys eggs buys many ſhells,
But he that buys good Ale buys nothing elſe.

Jack Sprat he loved no fat, and his wife ſhe lov'd no lean:
And yet betwixt them both, they lick't the platters clean.

He that hath it and will not keep it,
He that wants it and will not ſeek it,
He that drinks and is not dry,
Shall want money as well as I.

The third of *November* the D. of *Vendosme* past the water,
The fourth of *November* the Queen had a daughter,
The fifth of *November* we scap't a great slaughter,
And the sixth of *November* was the next day after.

A man of words and not of deeds,
Is like a garden full of weeds.

Fridays hair and Sundays horn
Goes to the D'ule on munday morn.

Our fathers which were wondrous wise,
Did wash their throats, before they wash't their eyes.

When thou dost hear a toll or knell,
Then think upon thy passing bell.

If Fortune favour I may have her, for I go about her;
If Fortune fail you may kiss her tail, and go without her.

A red beard and a black head,
Catch him with a good trick and take him dead.

He that hath plenty of good shall have more;
He that hath but little he shall have less;
And he that hath right nought, right nought shall possess.

Cardinal

Cardinal *Wolsey.*

A whip for a fool, and a rod for a ſchool,
Is always in good ſeaſon.

Will. Summers.

A halter and a rope for him that will be Pope,
Without all right or reaſon.

The ſhape of a good greyhound.

A head like a ſnake, a neck like a drake,
A back like a beam, a belly like a bream,
A foot like a cat, a tail like a rat.

Punch Cole, cut candle, ſet brand on end,
Neither good houſewife, nor good houſewives friend.

Alum ſi ſit ſt alum non eſt malum.
Beerum ſi ſit cleerum eſt ſyncerum.

If one knew how good it were,
To eat a hen in Janivere;
Had he twenty in the flock,
He'd leave but one to go with the cock.

Children pick up words as pigeons peaſe,
And utter them again as God ſhall pleaſe.

Deux ace *non poſſunt &* ſix cinque *ſolvere nolunt*
Omnibus eſt notum quater trois *ſolvere totum.*

As a man lives so shall he die,
As a tree falls so shall it lie.

Ægrotat Dæmon monachus tunc esse volebat:
Dæmon convaluit Dæmon ut ante fuit.

The Devill was sick, the Devill a monk would be,
The Devill was well the devill a monk was he.

Thither as I would goe I can go late,
Thither as I would not goe I know not the gate.

No more morter no more brick,
A cunning knave has a cunning trick.

Tobacco hic { If a man be well it will make him sick. / Will make a man well if he be }

Per ander salvo per ill mondo bisogna havere occhio di Falcone, orecchie di Asino, viso di Scimia, parole di Mercante, spalle di camelo, bocca di Porco, gambe di cervo. Ital.

To travell safely through the world a man must have a Falcons eye, an Asses eares, an Apes face, a Merchants words, a camells back, a hogs mouth, and a Harts legs.

It would make a man scratch where it doth not itch,
To see a man live poor to die rich.

Est furor haud dubius simul & manifesta phrenesis,
Ut locuples moriaris egenti vivere fato. Juvenal.

Out

Out of Doctour Fullers Worthies *of* England, *such as are not entred already in the Catalogues.*

Barkshire.

THe *Vicar of* Bray, *will be Vicar of* Bray still.

Bray is a village well known in *Bark-shire*, the vivacious Vicar whereof living under King *Henry* the eighth, King *Edward* the sixth, Queen *Mary* and Queen *Elizabeth*: was first a Papist, then a Protestant, then a Papist, then a Protestant again. This Vicar being tax't by one for being a turn-coat, not so (said he) for I always kept my Principle; which is this, to live and die *Vicar of* Bray.

Bedfordshire.

AS *plain as* Dunstable *road.*

It is applied to things plain and simple, without either welt or guard to adorn them; as also to matters easie and obvious to be found out without any difficulty or direction. Such

Such this road being broad and beaten, as the confluence of many leading to *London* from the North and North-west parts of this land. I conceive besides this, there is an allusion to the first syllable of this name *Dunstable*, for there are other roads in *England* as broad, plain and well beaten as this.

As crooked as Crawley *brook,*

This is a nameless brook arising about *Wobourn*, running by *Crawley* and falling immediately into the *Ouse*, a river more crooked and *Maandrous* then it, running above eighty miles, in eighteen by land.

The Bayliff *of* Bedford *is coming.*

The *Ouse* or *Bedford* river is so called in *Cambridgeshire*, because when swoln with rain, &c. in the winter time it arrests the *Isle* of *Ely* with an inundation, bringing down suddenly abundance of water.

Buckinghamshire.

Buckinghamshire *bread and beef.*

The former as *fine*, the latter as fat in this, as in any other County.

Here if you beat a bush, it's ods you'll start a thief.

No doubt there was just occasion for this Proverb at the original thereof, which then contained a Satyrical truth, proportioned to the place before it was reformed: whereof thus our great Antiquary. *It was altogether unpassable in times past by reason of trees, until* Leofstane *Abbot of* St. Albans *did cut them down, because they yielded a place of refuge for thieves.*

But

But this Proverb is now antiquated as to the truth thereof; *Buckinghamshire* affording as many maiden Assizes as any County of equal populousness.

Cambridgeshire.

Cantabridgia petit æquales or *æqualia.*

That is (as Doctour *Fuller* expounds it) either in respect of their Commons; all of the same mess have equal share: or in respect of extraordinaries, they are all ἰσοσυμβολοι, club alike: or in respect of Degree, all of the same degree are *fellows well met.* The same degree levels, although of different age.

Cambridgeshire. *camels.*

I look upon this as a nickname groundlesly fastned on this countrey men, perhaps because the three first letters are the same in *Cambridge* and *camel.* I doubt whether it had any respect to the Fen men stalking upon their stilts, who then in the apparent length of their legs do something resemble that beast.

An Henry-sophister.

So they are called, who after four years standing in the University, stay themselves from commencing batchelours of Arts, to render them in some Colleges more capable of preferment.

That tradition is senseless (and inconsistent with his Princely magnificence) of such who fancy that King *Henry* the eighth coming to *Cambridge*, stayed all the Sophisters a year, who expected that a year of grace should have been given to them. More probable it is, that because that

that King is commonly conceived of great ſtrength and ſtature, that theſe *Sophiſta Henriciani* were elder and bigger then others. The truth is this, in the reign of King *Henry* the eighth, after the deſtruction of Monaſteries, learning was at a loſs; and the Univerſity (thanks be unto God more ſcared then hurt) ſtood at a gaze what would become of her. Hereupon many ſtudents ſtaid themſelves *two, three,* ſome *four* years; as who would ſee, how their degrees (before they took them) would be rewarded and maintained.

Twittle twattle, drink up your poſſet-drink.

This proverb had its original in *Cambridge*, and is ſcarce known elſewhere.

Cheſhire.

CHeſhire *chief of men.*

It ſeems the Ceſtrians have formerly been renowned for their valour. *v. Fuller.*

She hath given Lawton gate a clap.

Spoken of one got with child and going to *London* to conceal it. *Lawton* is in the way to *London* from ſeveral parts of *Cheſhire.*

Better wed over the Mixon *then over the* Moor.

That is hard by or at home, the *Mixon* being that heap of compoſt which lies in the yards of good husbands, then far off or from *London.* The road from *Cheſter* leading to *London* over ſome part of the Moor-lands in *Staffordſhire.* The meaning is, the gentry in *Cheſhire* find it more profitable to match within their own County, then to bring a bride out

out of other shires. 1. Because better acquainted with her birth and breeding. 2. Because though her portion may chance to be less, the expence will be less to maintain her. Such intermarriages in this County have been observed both a prolonger of worshipful families, and the preserver of amity between them.

Every man cannot be vicar of Bowden.

Bowden, it seems, is one of the greatest livings near *Chester*, otherwise doubtless there are many greater Church-preferments in *Cheshire*.)

The Maior of Altringham *lies in bed while his breeches are minding.*

The Maior of Altringham *and the Maior of* Over. *The one is a thatcher the other a dauber.*

These are two petty Corporations whose poverty makes them ridiculous to their neighbours.

Stopford *law, no stake no draw.*
Neither in Cheshire *nor* Chawbent.

That is, nither in *Kent* nor *Christendome*. *Chawbent* is a town in *Lancashire*.

The Constable of Oppenshaw *sits beggers in Stocks at* Manchester.

He feeds like a Freeholder of Maxfield [*or* Macklesfield,] *who hath neither corn nor hay at* Michaelmas.

Maxfield is a market town and burrough of good account in this County, where they drive a great trade of making

making and selling buttons. When this came to be a Proverb, it should seem the inhabitants were poorer or worse husbands then now they are.

Maxfield *measure heap and thrutch*, i. e. *thrust*.

Cornwall.

BY Tre, Pol, *and* Pen,
You shall know the Corniſh *men.*

These three words are the Dictionary of such surnames as are originally *Corniſh*; and though Nouns in sense, I may fitly term them Prepositions.

1. *Tre* } signifieth { a *Town*, hence *Tre-fry*, *Tre-lawney*, *Tre-vanion*, &c.
2. *Pol* } signifieth { an *head* hence *Pol-wheel*.
3. *Pen* } signifieth { a *Top*. hence *Penire*, *Pen-rose*, *Pen-kevil*, &c.

To give one a Corniſh *Hug.*

The *Corniſh* are masters of the Art of wrestling. Their hug is a cunning close with their fellow combatants, the fruit whereof is his fair fall or foil at the least. It is figuratively appliable to the deceitful dealing of such, who secretly design their overthrow whom they openly embrace.

Hengsten *down well ywrought*,
Is worsh London *town dear ybought.*

In respect of the great quantity of tin to be found there under ground. Though the gainful plenty of metal this place formerly afforded, is now fallen to a scant-saving-scarcity,

city. As for the Diamonds which Doctour *Fuller* ſancieth may be found there, I believe they would be little worth.

He is to be ſummoned before the Major of Halgaver.

This is a joculary and imaginary court, wherewith men make merriment to themſelves, preſenting ſuch perſons who go ſlovenly in their attire: where judgement in formal terms is given againſt them, and executed more to the *ſcorn* then *hurt* of the perſons.

When Dudman *and* Ram-head *meet.*

Theſe are two forelands, well known to ſailers, nigh twenty miles aſunder, and the Proverb paſſeth for the *Periphraſis* of an impoſſibility.

He doth ſail into Cornwall *without a bark.*

This is an *Italian* Proverb, where it paſſeth for a deſcription (or deriſion rather) of ſuch a man as is wronged by his wives diſloyalty. The wit of it conſiſts in the alluſion to the word horn.

Cumberland.

IF Skiddaw *hath a cap,*
Scruffell *wots full well of that.*

Theſe are two neighbour hills, the one in this County, the other in *Annandale* in *Scotland*: if the former be cap't with clouds and ſoggy miſts, it will not be long e're rain falls on the other. It is ſpoken of ſuch who muſt expect to ſympathize in their ſufferings by reaſon of the vicinity of their habitations.

Skiddaw,

Skiddaw, Lauvellin *and* Caffleand,
Are the highest hills in all England.

I know not how to reconcile this rhythme with another mention'd by the same Author, *Camden. Britan.* in *Lancashire*.

Ingleborough, Pendle *and* Penigent,
Are the Highest hills between Scotland *and* Trent.

Unless it be, that the later ternary are highest in *Yorkshire* mens account; the former in *Cumberland* mens account: every County being given to magnifie (not to say altifie) their own things.

Devonshire.

To Devonshire *or* Denshire *land.*

That is, to pare off the surface or top-turf thereof, and to lay it upon heaps and burn it; which ashes are a marvelous improvement to battle barren land, by reason of the fixt salt which they contain. This course they take with their barren spungy heathy land in many Counties of *England*, and call it *Denshiring*. Land so used will bear two or three good crops of corn, and then must be thrown down again.

A Plymouth *cloak.*

That is, a *cane* or *staff*; whereof this the occasion. Many a man of good extraction coming home from far voyages, may chance to land here, and being out of sorts, is unable for the present time and place to recruit himself with cloathes. Here, (if not friendly provided) they make the next wood their

their Drapers ſhop, where a ſtaff cut out, ſerves them for a covering. For we uſe when we walk in *cuerpo* to carry a ſtaff in our hands, but none when in a cloak.

He may remove Mort-ſtone.

There is a bay in this County called *Morts-bay*, but the harbour in the entrance thereof is ſtopt with a huge rock, called *Mort-ſtone*, and the people merrily ſay, none can remove it but ſuch as are maſters of their wives.

Firſt hang and draw,
Then hear the cauſe by Lidford *law.*

Lidford is a little and poor (but ancient) Corporation in this County with very large priviledges, where a Court of *Stanneries* was formerly kept. This libellous Proverb would ſuggeſt unto us, as if the Townſ-men thereof (generally mean perſons) were unable to manage their own liberties with neceſſary diſcretion, adminiſtring prepoſterous and preproperous juſtice.

Dorſetſhire.

As much a kin as Lenſon-hill *to* Pilſen pen.

That is, *no kin at all*. It is ſpoken of ſuch who have vicinity of habitation or neighbourhood, without the leaſt degree of conſanguinity, or affinity betwixt them. For theſe are two high hills, the firſt wholly, the other partly in the Pariſh of *Broad Windſor*. Yet the ſea-men make the neareſt relation between them, calling the one the *cow*, the other the *calf*, in which forms it ſeems they appear firſt to their fancies, being eminent ſea-marks.

Stab'd with a Byrdport *dagger.*

That is *hang'd.* The beſt if not the moſt hemp (for the quantity of ground) growing about *Byrdport*, a market-town in this County. And hence it is that there is an ancient ſtatute (though now diſuſed and neglected) that the cable ropes for the Navy-royal were to be made thereabouts.

Dorſetſhire *dorſers.*

Dorſers are *peds* or *paniers* carried on the backs of horſes, on which Higlers uſe to ride and carry their commodities. It ſeems this homely but moſt uſeful inſtrument was either firſt found out, or is moſt generally uſed in this County; where *fiſh-jobbers* bring up their fiſh in ſuch contrivances, above an hundred miles from *Lime* to *London.*

Eſſex.

Eſſex *ſtiles.*

See the catalogue of Sentences.

Eſſex *calves.*

This County produceth calves of the *fatteſt*, *faireſt* and *fineſt* fleſh in *England*, and conſequenly in all *Europe.* Sure it is that a *Cumberland cow* may be bought for the price of an *Eſſex calf* at the beginning of the year. Let me add that it argues the goodneſs of fleſh in this County, and that great gain was got formerly by the ſale thereof, becauſe that ſo many ſtately Monuments were erected therein anciently for Butchers inſcribed *Carnifices* in their Epitaphs in *Cogſhall*, *Chelmsford* and elſe where, made with marble, inlaid with braſs, befitting (ſaith my Authour) a more eminent man: whereby it appears, that thoſe of that trade have in that County been richer (or at leaſt prouder) then in other places.

As

As valiant as an Eſſex *lion*, i. e. *a calf.*
The Weavers beef of Colcheſter.

That is *ſprats*, caught hereabouts, and brought hither in incredible abundance, whereon the poor Weavers (numerous in this Town) make much of their repaſt, cutting ſands, rumps, Surloyns, chines, &c. out of them, as he goes on.

Jeering Cogſhall.

This is no Proverb: but an ignominious Epitheté faſtned on this place by their neighbours, which as I hope they do not glory in; ſo I believe they are not guilty of. Other towns in this Countrey have had the like abuſive Epithetes; I remember a rhyme which was in common uſe formerly of ſome towns, not far diſtant the one from the other.

Braintree *for the pure, and* Bocking *for the poor,*
Cogſhall *for the jeering Town, and* Kelvedon *for the whore.*

Glouceſterſhire.

AS *ſure as God's in* Glouceſterſhire.

This is a fooliſh and profane Proverb, unfit to be uſed. However ſome ſeek to qualifie it, making God eminently in his, though not excluſively of other Counties; where ſuch the former fruitfulneſs thereof, that it is (by *William* of *Malmesbury*, in his book of Biſhops) ſaid to return the ſeed with the increaſe of an hundred fold: others find a ſuperſtitious ſenſe therein, ſuppoſing God by his gracious preſence more peculiarly fix't in this Countrey, wherein there were more

and richer mitred Abbeys, then in any two shires of England besides.

You are a man of Duresley.

It is taken for one that breaks his word, and fails in performance of his promise; parallel to *Fides Græca* or *Punica*. *Duresley* is a market and clothing Town in this County, the inhabitants whereof will endeavour to confute and disprove this Proverb, to make it false now, whatsoever it was at the first original thereof.

It's as long in coming as Cotswald *barley.*

It's applied to such things as are slow, but sure. The corn in this cold Country on the *Wowlds*, exposed to the winds bleak and shelterless, is very backward at the first, but afterward overtakes the forwardest in the County, if not in the barn in the bushel, both for the quantity and goodness thereof.

He looks as if he had liv'd on Tewksbury *mustard.*

Tewksbury is a fair Market-town in this County, noted for the mustard-balls made there, and sent into other parts. This is spoken partly of such, who always have a sad, severe and tetrick countenance. *Si ecastor hic homo sinapi victitet non ecfœam tam tristem esse posse.* Plaut. *in* Trucul. Partly of such as are snappish, captious, and prone to take exceptions.

The Traceys *have always the wind in their faces.*

This is founded on a fond and false tradition, which reporteth, that ever since Sr *William Tracy*, was most active among

among the four Knights, which killed *Thomas Becket*, it is imposed on the *Tracies* for miraculous penance, that whether they go by land or by water, the wind is ever in their faces. If this were so (saith the Doctour) it was a favour in an hot summer to the females of that family, and would spare them the use of a Fan, &c.

As fierce as a lion of Cotswald.
i. e. A sheep.

Hampshire.

Manners make a man,
Quoth William *of* Wickham.

William of *Wickham* was a person well known. He was Bishop of *Winchester*, founded New Colledge in *Oxford*, and *Winchester* Colledge in this County. This generally was his *Motto*, inscribed frequently on the places of his founding. So that it hath since acquired a Proverbial reputation.

Canterbury *is the higher Rack but* Winchester *is the better Manger.*

W. Edington Bishop of *Winchester* was the Authour of this expression, rendring this the reason of his refusal to be removed to *Canterbury*, though chosen thereunto. Indeed though *Canterbury* be *graced* with an higher honour; the revenues of *Winchester* are greater. It is appliable to such, who preferre a wealthy privacy before a less profitable dignity.

The Isle of Wight *hath no Monks, Lawyers nor Foxes.*

This speech hath more mirth then truth in it. (*Speeds*

Catal. of religious houses.) That they had *Monks* I know, *Black* ones at *Caris-brook*, *White* ones at *Quarter* in this Island. That they have *Lawyers* they know when they pay them their fees: and that they have *Foxes* their *Lambs* know. But of all these, perchance fewer then in other places of equal extent.

Hartfordshire.

Hartfordshire *clubs and clouted shoon.*

Some will wonder how this shire lying so near to *London*, the staple of *English* civility, should be guilty of so much rusticalness. But the finest cloth must have a list, and the pure Pesants are of as course a thread in this, as in any other place. Yet though some may *smile* at their *clownishness*, let none *laugh* at their *industry*; the rather, because the *high-shoon* of the tenant, payes for the *Spanish leather-boots* of the Landlord.

Hartfordshire *hedgehogs.*

Plenty of hedgehogs are found in this high woodland Countrey, reported to suck the kine, though the Dairy-maids conne them small thanks for sparing their pains in milking them. Whether this Proverb may have any further reflection on the people of this County, as therein taxed for covetousness and constant nudling on the earth, I think not worth the enquiry; these nicknames being imposed on several Counties groundlesly, as to any moral significancy.

Ware *and* Wades-mill *are worth all* London.

This I assure you is a master-piece of the vulgar wits in this County, wherewith they endeavour to amuse travellers, as if *Ware* a *through-fare market*, and *Wades-mill* part of a village

village lying two miles North thereof were so prodigiously rich, as to countervail the wealth of *London*. The fallacy lieth in the homonymy of *Ware*, here not taken for that *Town* so named, but *appellatively* for all *vendible commodities*. It is rather a riddle then a Proverb.

Hartfordshire *kindness*.

It is, when one drinks back again to the party, who immediately before drank to him: and although it may signifie as much, as, *Manus manum fricat, & par est de merente bene mereri*, yet it is commonly used onely by way of derision of those, who through forgetfulness or mistake, drink to them again whom they pledged immediately.

Herefordshire.

B*Lessed is the eye,*
That is between Severn *and* Wye.

Not onely because of the pleasant prospect; but it seems this is a prophetical promise of safety, to such as live secured within those great rivers, as if priviledged from Martial impressions.

Sutton *wall and* Kencheſter *hill*
Are able to buy London *were it to sell.*

These are two fruitfull places in this Countrey, saith Mr *Howell*.

Lemster *Bread and* Weabley *Ale.*

Both these the best in their kinds, understand it of this County. Otherwise there is Wheat in *England* that will

vie with that of *Lemſter* for pureneſs: for example that of (*Nordens Middleſex. Camden. Brit.*) *Heſton* near *Harrow on the hill* in *Middleſex*, of which for a long time the manchet for the Kings of *England* was made: and for Ale *Derby* town, and *Northdown* in the Iſle of *Thanet*, *Hull* in *Yorkſhire*, and *Sambich* in *Cheſhire* will ſcarce give place to *Webley*.

Every one cannot dwell at Rotheras.

A delicate ſeat of the *Bodmans* in this County.

Huntingtonſhire.

AN Huntington *Sturgeon.*
This is the way to Beggers-buſh.

It is ſpoken of ſuch, who uſe diſſolute and improvident courſes, which tend to poverty. *Beggers-buſh* being a tree notoriouſly known, on the left hand of *London* road from *Huntington* to *Caxton*.

Nay ſtay quoth Stringer *when his neck was in the halter.*

Ramſey *the rich.*

This was the *Cræſus* of all our *Engliſh* Abbeys, for having but ſixty Monks to maintain therein, the revenues thereof according to the ſtandard of thoſe times amounted unto ſeven thouſand pounds *per annum*; which in proportion was an hundred pounds for every Monk, and a thouſand pounds for their Abbot; yet at the diſſolution of Monaſteries, the income of this Abbey was reckoned at but one thouſand nine hundred eighty three pounds a year; whereby it plainly

plainly appears how much the Revenues were under-rated in those valuations.

Kent.

NEither *in* Kent *nor* Christendom.

That is, saith Dr *Fuller*, our *English Christendom*, of which *Kent* was first converted to the Christian faith, as much as to say as *Rome* and all *Italy*, or the first cut and all the loaf besides: not by way of opposition, as if *Kent* were no part of *Christendom*, as some have understood it. I rather think that it is to be understood by way of opposition, and that it had its original upon occasion of *Kent* being given by the ancient *Britains* to the *Saxons*, who were then *Pagans*. So that *Kent* might well be opposed to all the rest of *England* in this respect, it being *Pagan* when all the rest was *Christian*.

A Knight of Cales, *a Gentleman of* Wales,
and a Laird of the North-countree,
A Yeoman of Kent *with his yearly rent, will buy them out all three.*

Cales Knights were made in that voyage by *Robert* Earl of *Essex*, to the number of sixty; whereof (though many of great birth) some were of low fortunes; and therefore Queen *Elizabeth* was half offended with the Earl, for making Knighthood so common.

Of the numerousness of *Welch Gentlemen* nothing need be said, the *Welch* generally pretending to Gentility. *Northern Lairds* are such, who in *Scotland* hold lands in chief of the King, whereof some have no great Revenue. So that a *Kentish* Yeoman (by the help of an *Hyperbole*) may countervail, &c.

Yeomen contracted for *Gemen-mein* from *Gemein* signifying

ing

ing common in old *Dutch*, ſo that a *Yeoman* is a *Commoner*, one undignified with any title of Gentility: a condition of people almoſt peculiar to *England*, and which is in effect the *baſis* of all the Nation.

Kentiſh *long-tails.*

Thoſe are miſtaken who found this Proverb on a miracle of *Auſtin* the Monk; who preaching in an *Engliſh* village, and being himſelf and his aſſociates beat and abuſed by the *Pagans* there, who opprobriouſly tied *Fiſh-tails* to their back-ſides; in revenge thereof ſuch appendants grew to the hind-parts of all that generation. For the ſcence of this lying wonder was not laid in any part of *Kent*, but pretended many miles off, nigh *Cerne* in *Dorſetſhire*. I conceive it firſt of outlandiſh extraction, and caſt by forreigners as a note of diſgrace on all *Engliſh* men, though it chanceth to ſtick onely on the *Kentiſh* at this day. What the original or occaſion of it at firſt was is hard to ſay; whether from wearing a pouch or bag to carry their baggage in behind their backs; whilſt probably the proud *Monſieurs* had their Lacquies for that purpoſe; or whether from the mention'd ſtory of *Auſtin*. I am ſure there are ſome at this day in forreign parts, who can hardly be perſwaded but that *Engliſh men* have tails.

Why this nickname (cut off from the reſt of *England*) continues ſtill entail'd on *Kent*, the reaſon may be (as the Doctour conjectures) becauſe that County lies neareſt to *France*, and the *French* are beheld as the firſt founders of this aſperſion.

Dover-court *all ſpeakers and no hearers.*

The *Doctour* underſtands this Proverb of ſome tumultuous Court kept at *Dover*, the confluence of many bluſtering ſea-men, who are not eaſily ordered into any awful attention. It is appliable to ſuch irregular conferences, where the people are all tongue and no ears.

A jack of Dover.

I find the first mention of this Proverb in our *English Ennius*, *Chaucer* in his Proeme to the Cook.

And many a jack of Dover *he had sold,*
Which had been two times hot, and two times
cold.

This he makes parallel to *Crambe bis cocta*; and appliable to such as grate the eares of their Auditours with ungrateful tautologies, of what is worthless in it self, tolerable as once uttered in the notion of novelty, but abominable if repeated.

Some part of *Kent* hath *health and no wealth*, viz. East *Kent*. Some *wealth and no health*, viz. The weald of *Kent*. Some both *health and wealth*, viz. the middle of the Countrey and parts near *London*.

Lancashire.

Lancashire *fair women*.

Whether the women of this County be indeed fairer then their neighbours I know not; but that the inhabitants of some Countreys may be and are generally fairer then those of others, is most certain. The reason whereof is to be attributed partly to the temperature of the air, partly to the condition of the soil, and partly to their manner of food. The hotter the climate, generally the blacker the inhabitants, and the colder the fairer: the colder I say to a certain degree, for in extreme cold countreys the inhabitants are of dusky complexions. But in the same climate that in some places the inhabitants should be fairer then in others, proceeds from the diversity of the situation (either high or low, maritime

maritime or far from sea) or of the soil and manner of living, which we see have so much influence upon beasts, as to alter them in bigness, shape and colour, and why it may not have the like on men, I see not.

It is written upon a wall in Rome, Ribchester *was as rich as any town in Christendome.*

Some monumental wall, whereon the names of principal places were inscribed then subject to the *Roman* Empire. And probably this *Ribchester* was anciently some eminent colony (as by pieces of coins and columns there daily dig'd out doth appear) However at this day it is not so much as a market-town, but whether decayed by age, or destroyed by accident is uncertain. It is called *Ribchester* because situate on the river *Ribble*.

As old as Pendle *hill.*
If Riving *pike do wear a hood,*
Be sure that day will ne're be good.

A mist on the top of that hill is a sign of foul weather.

He that would take a Lancashire *man at any time or tide,*
Must bait his hook with a good egge-pie or an apple with a red side.

Leicestershire.

B*Ean-belly* Leicestershire.

So called from the great plenty of that grain growing therein. Yea those of the neighbouring countreys use to say merrily, *Shake a* Leicestershire *man by the collar, and you shall hear the beans rattle in his belly.* But those Yeomen smile

ſmile at what is ſaid to rattle in their bellies, whilſt they know good ſilver ringeth in their pockets.

If Bever *hath a cap,*
You churls of the vale look to that.

That is when the clouds hang over the towers of Bever-caſtle, it is a prognoſtick of much rain and moiſture, to the much endamaging that fruitful vale, lying in the three Counties of *Leiceſter*, *Lincoln* and *Nottingham*.

Bread for Borrough-*men,*
At Great Gleu *there are more great dogs then honeſt men.*
Carleton *wharlers.*
I'll throw you into Harborough *field.* A threat for children, Harborough having no field.
Put up your pipes, and goe to Lockington *wake.*
The laſt man that he kill'd keeps hogs in Hinckley *field.*
Spoken of a coward that never durſt fight.
He has gone over Aſſordby *bridge backwards.*
Spoken of on that is paſt learning.
Like the Maior *of* Hartle *pool, you cannot doe that.*
Then I'll thatch Groby *pool with pancakes.*
For his death there is many a wet eye in Groby *pool.*
In and out like Billeſdon *I wote.*
A Leiceſterſhire *plover,* i. e. *a Bag-pudding.*
Bedworth *beggers.*
The ſame again, quoth Mark *of* Bellgrave.
What have I to doe with Bradſhaws *wind-mill,* i. e.
What have I to doe with another mans buſineſs?

Lincolnſhire.

LIncolnſhire, *where hogs ſhite ſope and cows ſhite fire.*

The inhabitants of the poorer ſort waſhing their clothes with hogs dung, and burning dried cow-dung for want of better fuel.

Lincolnſhire

Lincolnſhire *bagpipes.*

Whether becauſe the people here do more delight in the bagpipes then others, or whether they are more cunning in playing upon them, indeed the former of theſe will inferre the latter.

As loud as Tom *of* Lincoln.

This *Tom* of *Lincoln* is an extraordinary great bell hanging in one of the towers of *Lincoln* Minſter; how it got the name I know not, unleſs it were impoſed on it, when baptized by the Papiſts. Howbeit this preſent *Tom* was caſt in King *James* his time, *Anno* 1610.

All the carts that come to Crowland *are ſhod with ſilver.*

Crowland is ſituate in ſo mooriſh rotten ground in the Fens, that ſcarce a horſe, much leſs a cart can come to it. Since the draining, in ſummer time carts may go thither.

As mad as the baiting bull of Stamford.

Take the original hereof. (*R. Butcher* in his Survey of *Stamford* p. 40.) *William* Earl *Warren* Lord of this Town in the time of King *John*, ſtanding upon the Caſtle walls of *Stamford*, ſaw two bulls fighting for a cow in the meadow, till all the butchers dogs great and ſmall purſued one of the bulls (being madded with noiſe and multitude) clean through the town. This ſight ſo pleaſed the ſaid Earl, that he gave all thoſe meadows (called the caſtle meadows) where firſt the Bull duell begin, for a common to the butchers of the Town (after the firſt graſs was eaten) on condition they find a mad Bull, the day ſix weeks before *Chriſtmas* day, for the continuance of that ſport every year.

He was born at little Wittham.

Little Wittham is a village in this County. It is applied to ſuch as are not overſtock't with acuteneſs, being a nominal alluſion; of the like whereto we have many current among the vulgar.

Grantham *gruel, nine grits, and a gallon of water.*

It is appliable to thoſe who in their ſpeeches or actions, multiply what is ſuperfluous, or at beſt leſs neceſſary, either wholly omitting or leſs regarding the eſſentials thereof.

They hold together as the men of Marham, *when they loſt their common.*

Some underſtand it *ironically*, that is, they are divided with ſeveral factions, which ruines any cauſe. Others uſe it onely as an expreſſion of ill ſucceſs, when men ſtrive and plot together to no purpoſe.

Middleſex.

MIddleſex *clowns.*

Becauſe Gentry and Nobility are reſpectively obſerved according to their degree, by people far diſtant from *London*, leſs regarded by theſe *Middleſexians* (frequency breeds familiarity) becauſe abounding there abouts. It is generally true where the common people are richer, there are they more ſurly and uncivil: as alſo where they have leſs dependence on the Gentry, as in places of great trade.

He that is at a low ebb at Newgate, *may ſoon be aflote at* Tiburn.

Mr

Mr *Bedwell* descript. of *Tottenham*, Chap. 3.

When Tottenham *wood is all on fire,*
Then Tottenham *street is nought but mire.*

That is, when *Tottenham* wood standing on an high hill at the west end of the Parish, hath a foggy mist hanging over it in manner of a smoke, then generally foul weather followeth.

Idem ibid.

Tottenham *is turned* French.

It seems about the beginning of the reign of King *Henry* the eighth, *French* mechanicks swarmed in *England*, to the great prejudice of *English* artisans, which caused the insurrection in *London* on ill *May-day*, A. D. 1517. Nor was the City onely but the Countrey villages for four miles about filled with *French* fashions and infections. The Proverb is applied to such, who contemning the customes of their own Countrey, make themselves more ridiculous by affecting forreign humours and habits.

London.

A London Jury, *hang half and save half.*

Some affirm this of an *Essex*, others of a *Middlesex* Jury: and my charity believes it equally true, that is equally untrue of all three. It would fain suggest to credulous people, as if *Londoners* frequently impannel'd on Juries, and loaded with

with multiplicity of matters, aim more at diſpatch then juſtice, and to make quick riddance, (though *no haſt to hang true men*) acquit half and condemn half. Thus they divide themſelves in *aquilibrio* between juſtice and mercy, though it were meet the latter ſhould have the more advantage, &c.

The falſeneſs of this ſuggeſtion will appear to ſuch, who by peruſing hiſtory, do diſcover the *London* Jurors moſt conſcientious in proceeding *ſecundùm allegata & probata*, always inclining to the merciful ſide in ſaving life, when they can find any cauſe or colour for the ſame.

London *lick-penny.*

The countrey man coming up hither, by his own experience will eaſily expound the meaning thereof.

London *bridge was made for wiſe men to goe over, and fools to goe under.*

A London *Cockney.*

This nickname is more then four hundred years old. For when *Hugh Bigot* added artificial fortifications to his naturally ſtrong Caſtle of *Bungey* in *Suffolk*, he gave out this rhythme, therein, vaunting it for impregnable,

Were I in my caſtle of Bungey,
Upon the river of Waveney,
I would ne care for the King of Cockney.

Meaning thereby King *Henry* the ſecond, then quietly poſſeſſed of *London*, whilſt ſome other places did reſiſt him: though afterwards he ſo humbled this *Hugh*, that he was

faith with large ſums of money, and pledges for his loyalty to redeem this his Caſtle from being raſed to the ground. I meet with a double ſence of this word Cockney. 1. One *cock'd* and *cocquer'd*, made a wanton or Neſtle-cock, delicately bred and brought up, ſo as when grown up to be able to endure no hardſhip. 2. One utterly ignorant of countrey affairs, of husbandry and houſewivery as there practiſed. The original thereof, and the tale of the citizens ſon, who knew not the language of a *Cock*, but called it *neighing* is commonly known.

Billings-gate *language.*

Billings was formerly a gate, and (as ſome would make us believe) ſo called from *Belinus* the brother of *Brennus*: it is now rather *portus* a haven, then *porta*. Billings-gate language is ſuch as the fiſhwives and other rude people which flock thither uſe frequently one to another, when they fall out.

Kirbes *caſtle and* Megſes *glory,*
Spinola's *pleaſure and* Fiſhers *folly.*

Theſe were four houſes about the City, built by citizens, large and ſumptuous above their eſtates. He that would know any thing more of the builders of theſe houſes, let him conſult the Authour.

He was born within the ſound of Bow-bell.

This is the *Periphraſis* of a Londoner at large. This is called *Bow-bell* becauſe hanging in the ſteeple of *Bow* Church, and *Bow* Church, becauſe built on bows or arches (ſaith my Author) But I have been told that it was called from the croſs ſtone arches, or bows on the top of the ſteeple.

St Peters *in the poor,*
Where no Tavern, Alehouſe, or ſign at the door.

Under correction I conceive it called in the Poor, becauſe the *Auguſtinian* friers profeſſing willful poverty for ſome hundreds of years, poſſeſſed more then a moiety thereof. Otherwiſe this was one of the richeſt Pariſhes in *London*, and therefore might ſay, *Malo pauper vocari quàm eſſe*. How ancient the uſe of ſigns in this city on private houſes is to me unknown; ſure I am it was generally uſed in the reign of King *Edward* the fourth.

Good manners to except my Lord Major *of* London.

This is a corrective for ſuch, whoſe expreſſions are of the largeſt ſize; and too general in their extent.

I have dined as well as my Lord Major *of* London.

That is, though not ſo dubiouſly or daintily on variety of coſtly diſhes, yet as comfortably, as contentedly, according to the Rule, *Satis eſt quod ſufficit*, Enough is as good as a feaſt, and better then a ſurfet.

As old as Pauls, *or as* Pauls *ſteeple.*

Different are the dates of the age thereof, becauſe it had two births or beginnings, one when it was originally cofounded by King *Ethelbert*, with the body of the Church, *Anno* 610. another when burnt with lightning, and afterwards rebuilt by the Biſhops of *London*, 1087.

He is onely fit for Ruffians-hall.

Weſt *Smithfield* (now the horſe-market) was formerly

called (continuer of *Stows* annals.) *Ruffians-hall*, where *Ruffians* met casually, and otherwise to try masteries with sword and buckler.

A loyal heart may be landed under Traitors bridge.

This is a bridge under which is an entrance into the Tower, over against Pink-gate, formerly fatal to those who landed there; there being a muttering that such never came forth alive, as dying, to say no worse therein, without any legal trial. The Proverb importeth that passive innocence overpower'd with adversaries, may be accused without cause, and disposed at the pleasure of others.

To cast water into the Thames.

That is, to give to them who had plenty before; which notwithstanding is the *Dole general* of the world.

He must take a house in Turn-again Lane.

This in old Records is called *Wind-again Lane*, and lieth in the Parish of St *Sepulchres*, going down to *Fleetdike*, having no exit at one end. It is spoken of, and to those who take prodigal or other vicious and destructive courses.

He may whet his knife on the threshold of the Fleet.

The *Fleet* is a place notoriously known for a prison, so called from *Fleet-brook* running by it, to which many are committed for their contempts, more for their debts. The Proverb is appliable to such who never owed ought; or having run into debt have crept out of it, so that now, they may *triumphare in hostico*, defie danger and arrests, &c.

All

All goeth down Gutter-lane.

Guttur-lane (the right ſpelling whereof is *Guthurn-lane*, from him the once owner thereof) is a ſmall Lane (inhabited anciently by gold-beaters) leading out of *Cheap-ſide*, Eaſt of *Foſter-lane*. The Proverb is applied to thoſe, who ſpend all in drunkenneſs and gluttony, meer belly-gods: *Guttur* being Latine for the throat.

As lame as St Giles Cripple-gate.

St *Giles* was by birth an *Athenian*, of noble extraction but quitted all for a ſolitary life. He was viſited with a lameneſs, (whether natural or caſual I know not) but the tradition goes, that he deſired not to be healed thereof, for his greater mortification. *Cripplegate* was ſo called before the Conqueſt, from cripples begging of paſſengers therein.

This Proverb may ſeem guilty of falſe heraldry, lameneſs on lameneſs; and in common diſcourſe is ſpoken rather merrily then mournfully of ſuch, who for ſome ſleight hurt lag behind; and ſometimes is applied to thoſe who out of lazineſs counterfeit infirmity.

You are all for the Hoiſtings *or* Huſtings.

It is ſpoken of thoſe, who by pride or paſſion, are elated or mounted to a pitch above the due proportion of their birth, quality or eſtate. It cometh from *Huſtings* the principal and higheſt Court in *London* (as alſo in *Wincheſter*, *Lincoln*, *York*, &c.) ſo called from the *French* word *haulſer* to raiſe or lift up.

They agree like the clocks of London.

I find this among both the *French* and *Italian* Proverbs for an inſtance of diſagreement.

Who goes to Westminster *for a wife, to* Pauls *for a man, and to* Smithfield *for a horse, may meet with a whore, a knave and a jade.*

Grayes *Inne for walks,* Lincolns *Inne for a wall,*

The Inner Temple *for a garden, and the* Middle *for a hall.*

Westminster.

There is no redemption from Hell.

There is a place partly under, partly by the Exchequer chamber, commonly called *Hell,* (I could wish it had another name, seeing it is ill jesting with edg'd tools) formerly appointed a prison for the Kings debtors, who never were freed from thence, until they had paid their utmost due.

As long as Megg *of* Westminster.

This is applied to persons very tall, especially if they have *hop-pole* height, wanting breadth proportionable. That there ever was such a Gyant-woman cannot be proved by any good witness, I pass not for a late lying Pamphlet, &c. *vide sis.* He thinks it might relate to a great gun lying in the Tower called long *Megg,* in troublesome times brought to *Westminster,* where for some time it continued.

Norfolk.

Norfolk.

N Orfolk *dumplings.*

This referres not to the ſtature of their bodies; but to the fare they commonly feed on and much delight in.

A Yarmouth *Capon.*

That is a red herring: more herrings being taken then capons bred here. So the *Italian* Friers (when diſpoſed to eat fleſh on Fridays) call a capon *piſcem è corte*, a fiſh out of the coop.

He is arreſted by the Bayliff *of* Merſhland.

That is, clapt on the back by an ague, which is incident to ſtrangers at firſt coming into this low, fenny and unwholeſome Countrey.

Gimmingham, Trimmingham, Knapton *and* Trunch,
North Repps *and* South Repps *are all of a bunch.*

Theſe are names of Pariſhes lying cloſe together.

There never was a Paſton *poor, a* Heyden *a coward, nor a* Cornwallis *a fool.*

Northamptonshire.

THe Major *of* Northampton *opens oisters with his dagger.*

To keep them at a sufficient distance from his nose. For this Town being eighty miles from the sea, fish may well be presumed stale therein. Yet have I heard (saith the Doctour) that oisters put up with care, and carried in the cool, were weekly brought fresh and good to *Althrop*, the house of the Lord *Spencer* at equal distance: and it is no wonder, for I my self have eaten in *Warwickshire*, above eighty miles from *London*, oisters sent from that city, fresh and good; and they must have been carried some miles before they came there.

He that would eat a butter'd faggot, let him go to Northampton.

I have heard that king *James* should speak this of *Newmarket*; but I am sure it may better be applied to this Town, the dearest in *England* for fuel, where no coals can come by water, and little wood doth grow on land.

One Proverb there is of this County, which I wonder how Doctour *Fuller* being native thereof could miss, unless perchance he did studiously omit, as reflecting disgrace on a Market town therein.

Brackley *breed, better to hang then feed.*

Brackley is a decayed Market town and borough in *Northam-*

Northamptonſhire, not farre from *Banbury*, which abounding with poor, and troubling the countrey about with beggers, came into diſgrace with its neighbours. I hear that now this place is grown induſtrious and thriving, and endeavours to wipe off this ſcandal.

Like Banbury *tinkers that in mending one hole make three.*

Northumberland.

From Barwick *to* Dover, *three hundred miles over.*

That is from one end of the land to the other, parallel to that Scripture expreſſion, From *Dan* to *Beer-ſheba*.

To take Hectors *cloak.*

That is to deceive a friend, who confideth in his faithfulneſs. When *Thomas Percy* Earl of *Northumberland*, Anno 1569. was routed in the rebellion he had raiſed againſt Queen *Elizabeth*, he hid himſelf in the houſe of one *Hector Armſtrong* of *Harlaw* in this County, having confidence he would be true to him, who notwithſtanding, for money betrayed him to the *Regent* of *Scotland*. It was obſervable that *Hector* being before a rich man fell poor of a ſudden, and ſo hated generally that he never durſt go abroad. Inſomuch that the Proverb to *take* Hectors *cloak* is continued to this day among them, in the ſence above mentioned.

We will not loſe a Scot.

That is, any thing how inconſiderable ſoever that we can ſave or recover. During the enmity between the two nations, they had little eſteem of, and leſs affection for a *Scotchman* in the *Engliſh* border.

A Scottiſh *man and a* Newcaſtle *grindſtone, travel all the world over.*

The *Scots* are great travellers into forreign parts, moſt for *maintenance*, many for *accompliſhment*. And *Newcaſtle* grindſtones, being the beſt in their kind, muſt needs be carried far and near.

If they come they come not.
and,
If they come not they come.

The cattel of people living hereabout, turn'd into the common paſture, did by cuſtome uſe to return to their home at night, unleſs intercepted by the Free hooters and borderers. If therefore thoſe *Borderers* came, their *cattel* came not: if they came not, their cattel ſurely returned.

Notinghamſhire.

As wiſe as a man of Gotham.

It paſſeth for the *Periphraſis* of a fool, and an hundred ſopperies are feigned and fathered on the Towns folk of *Gotham*, a village in this County. Here two things may be obſerved.

1. Men in all ages have made themſelves merry with ſingling

ſingling out ſome place, and fixing the ſtaple of ſtupidity and ſtolidity therein. So the *Phrygians* in *Aſia*, the *Abderites* in *Thrace*, and the *Beotians* in *Greece* were notorious for dulmen and blockheads.

2. Theſe places thus ſleighted and ſcoffed at, afforded ſome as witty and wiſe perſons as the world produced. So *Democritus* was an *Abderite*, *Plutarch* a *Bœotian*, &c. Hence *Juvenal* well concludes,

Summos poſſe viros & magna exempla daturos,
Vervecum in patria craſsóque ſub aëre naſci.

As for *Gotham* it doth breed as wiſe people as any, which cauſleſly laugh at their ſimplicity. Sure I am, Mr *William de Gotham*, fifth maſter of *Michael-houſe* in *Cambridge* 1336, and twice Chancellour of the Univerſity, was as grave a governour as that age did afford. Sapientum octavus. *Hor.*

The little ſmith of Notingham,
Who doth the work that no man can.

Who this *little ſmith* and great *Workman* was, and when he lived I know not, and have cauſe to ſuſpect, that this of *Notingham* is a *Periphraſis* of *Nemo*, οὐτις or a perſon who never was. By way of *Sarcaſme* it is applied to ſuch, who being conceited of their own skill, pretend to the atchieving of impoſſibilities.

Oxfordſhire.

You were born at Hogs Norton.

This is a village properly called *Hoch Norton*, whoſe inhabitants (it ſeems formerly) were ſo ruſtical in their behaviour, that boariſh and clowniſh people are ſaid to be born there. But whatever the people were, the name was enough to occaſion ſuch a Proverb.

To

To take a Burford *bait.*

This it seems is a bait not to stay the stomack, but to lose the wit thereby, as resolved at last into drunkenness.

Banbury *veal, cheese and cakes.*

In the *English* edition of *Camdens Brit.* it was through the correctours mistake, printed *Banbury zeal*, &c. *vide Autorem.*

Oxford *knives, and* London *wives.*
Testons are gone to Oxford *to study in* Brazen-nose.

This began about the end of the reign of King *Henry* the eighth, at such time as he debased the coin, allaying of it with copper, (which common people confound with brass) It continued till about the middle of Queen *Elizabeth*, who by degrees called in all that adulterate coin. *Teston* and our *English* tester come from the *Italian testa* signifying a head, because that money was stamped with a head on one side. *Copstick* in high *Dutch* hath the same sence, *i. e. Nummus capitatus*, money with a head upon it.

Send Verdingales to Broad-gates *in* Oxford.

For they were so great, that the wearers could not enter (except going sidelong) at any ordinary door. Though they have been long disused in *England*, yet the fashion of them is still well enough known. They are used still by the *Spanish* women, and the *Italian* living under the *Spanish* dominion, and they call them by a name signifying cover-infant; because they were first brought into use to hide great bellies. Of the name *Verdingal* I have not met with a good, that is, true Etymology.

Rutlandshire.

Rutlandshire.

Draitons Polyolbion.

RUtland *Raddleman.*

That is perchance *Reddleman*, a Trade and that a poor one onely in this County, whence men bring on their backs a pack of red stones or oker, which they sell to their neighbouring Countries for the marking of sheep.

Stretton *i'th' street, where shrews meet.*
An Uppingham *trencher.*

Shropshire.

HE *that fetcheth a wife from* Shrewsbury, *must carry her into* Staffordshire, *or else he shall live in* Cumberland.

The *staple wit* of this vulgar Proverb, consisting solely in similitude of sound is scarce worth the inserting.

Somersetshire.

'CH *was bore at* Taunton Dean, *where should I be bore else.*

This is a parcel of ground round about *Taunton* very pleasant

pleasant and populous (containing many Parishes) and so fruitful, to use their own phrase, with the *Zun* and *Zoil* alone, that it needs no manuring at all. The pesantry therein are as rude as rich, and so highly conceited of their own Countrey, that they conceive it a disparagement to be born in any other place.

The beggers of Bath.

Many in that place; some natives there, others repairing thither from all parts of the land, the poor for alms, the pained for ease.

Bristol *milk.*

That is Sherry-sack, which is the entertainment of course, which the courteous *Bristolians* present to strangers, when first visiting their city.

Staffordshire.

Camdens Britan. *in this County.*

IN *April* Doves *flood.*
Is worth a Kings good.

Dove is a river parting this and *Derbyshire*, which when it overflows its banks in *April* is the *Nilus* of *Staffordshire*, much battling the meddows thereof.

Idem ibidem.

Wotton *under* Weaver,
Where God came never.

This profane Proverb it seems, took its wicked original from

from the situation of *Wotton*, covered with hills from the light of the Sun, a dismal place, as report represents it.

The Devill run through thee booted and spurred, with a sithe on his back.

This is Sedgeley curse. Mr *Howel.*

Suffolk.

Suffolk *milk.*

This was one of the staple commodities of the land of *Canaan*, and certainly most wholesome for mans body, because of Gods own choosing for his own people. No County in *England* affords better and sweeter of this kind, lying opposite to *Holland* in the *Netherlands*, where is the best dairy in Christendom.

Suffolk *fair maids.*

It seems the God of Nature hath been bountiful in giving them beautiful complexions; which I am willing to believe, so far forth as it fixeth not a comparative disparagement on the same sex in other places.

You are in the high-way to Needham.

Needham is a market-town in this County; according to the wit of the vulgar, they are said to be in the high-way thither, which do *hasten to poverty.*

Beckles for a puritan, *Bungey* for the poor, *Halisworth* for a drunkard, and *Bliborough* for a whore.

Between

Betwen Cowhithe *and merry* Cassingland,
The Devil sh--- Benacre, *look where it stands.*

It seems this place is infamous for its bad situation.

Surrey.

THe vale of Holms-dale
Was never won, ne ever shall.

This Proverbial rhythme hath one part of History, the other of prophecy. As the first is certainly untrue, so the second is frivolous, and not to be heeded by sober persons, as neither any other of the like nature.

Sussex.

A Chichester *lobster*, A Selsey *cockle*, *an* Arundel *mullet*, *a* Pulborough *eel*, *an* Amberley *trout*, *a* Rie *herring*, *a* Bourn *wheat-ear*,

Are the best in their kind, understand it of those that are taken in this Countrey.

Westmorland.

LEt Uter Pendragon *do what he can*,
The river Eden *will run as it ran.*

Parallel to that Latine verse,

Naturam

Tradition reporteth, that *Uter Pendragon* had a design to fortifie the castle of *Pendragon* in this County. In order whereto with much art and industry, he invited and tempted the river *Eden* to forsake his old channel, but all to no purpose.

As crafty as a Kendale *fox.*

Wiltshire.

IT is done secundùm usum Sarum.

This Proverb coming out of the Church hath since enlarged it self into a civil use, signifying things done with exactness, according to rule and precedent. *Osmund* Bishop of *Sarum* about the year 1090, made that Ordinal or Office, which was generally received all over the land, so that Churches thence forward easily understood one another, speaking the same words in their Liturgy.

Salisbury *plain is seldom without a thief or twain.*

Yorkshire.

FRom Hell, Hull *and* Halifax ——— *deliver us.*

This is a part of the beggers and vagrants Letany. Of these three frightful things unto them, it is to be feared, that they least fear the first, conceiting it the furthest from them. *Hull* is terrible to them as a town of good govern-

ment where beggars meet with punitive charity, and it is to be feared are oftener corrected then amended. *Halifax* is formidable to them for the Law thereof, whereby thieves taken ἐπιστοφώρῳ in the very act of stealing cloth, are instantly beheaded with an engine, without any further legal proceedings. Doubtless the coincidence of the initial letters of these three words, help't much the setting on foot this Proverb.

A Scarborough *warning*.

That is none at all but a sudden surprise, when a mischief is felt before it is suspected. This Proverb is but of an hundred and four years standing, taking its original from *Thomas Stafford*, who in the reign of Queen *Mary*, *Anno* 1557 with a small company seized on *Scarborough* castle (utterly destitute of provision for resistance) before the Townsmen had the least notice of his approach. However within six days by the industry of the Earl of *Westmoreland* he was taken, brought to *London* and beheaded, &c. *vide*.

As true steel as Rippon rowels.

It is said of trusty persons, men of metal faithful in their employments. *Rippon* in this County is a Town famous for the best *spurs* of *England*, whose *rowels* may be enforced to strike through a shilling, and will break sooner then bow.

A Yorkshire *way-bit*.

That is an overplus not accounted in the reckoning, which sometimes proves as much as all the rest. Ask a countreyman, How many miles it is to such a Town, and he will return commonly so many miles and a *way-bit*. Which *way-bit* is enough to make the weary Traveller surfet of the length thereof. But it is not *way-bit* though generally so pronounced, but *wee-bit*, a pure *Yorkshirism*, which is a small bit in the Northern language.

Merry

Merry Wakefield.

What peculiar cauſe of mirth this Town hath above o-thers, I do not know and dare not too curiouſly enquire. Sure it is ſeated in a fruitful ſoil and cheap countrey: and where good chear and company are the premiſſes, mirth (in common conſequence) will be the concluſion.

Pendle, Ingleborough *and* Penigent.
Are the three higheſt hills between Scotland *and* Trent.

And which is more common in the mouths of the vulgar,

Pendle, Penigent *and* Ingleborough,
Are the three higheſt hills all England *thorow.*

Theſe three hills are in ſight of each other, *Pendle* on the edge of *Lancaſhire*, *Penigent* and *Ingleborough* near *Settle* in *Yorkſhire*, and not far from *Weſtmorland*. Theſe three are indeed the higheſt hills in *England* not comprehending *Wales*. But in *Wales* I think *Snowdon*, *Caderidris* and *Plinlimmon* are higher.

If Brayton *bargh, and* Hambleton *hough, and* Burton *bream,*
Were all in thy belly 't would never be team.

It is ſpoken of a covetous and unſatiable perſon, whom nothing will content. *Brayton* and *Hambleton* and *Burton* are places between *Cawood* and *Pontefract* in this County. *Brayton Bargh* is a ſmall hill in a plain Countrey covered with wood. *Bargh* in the Northern dialect is properly a horſe-way up a ſteep hill, though here it be taken for the hill it ſelf.

When Dighton *is pull'd down,*
Hull *shall become a great Town.*

This is rather a prophecy then a Proverb. *Dighton* is a small Town not a mile distant from *Hull*, and was in the time of the late warrs for the most part pull'd down. Let *Hull* make the best they can of it.

Cleveland *in the clay,*
Bring in two soles and carry one away.

Cleveland is that part of *Yorkshire*, which borders upon the Bishoprick of *Durham*, where the ways in winter time are very foul and deep.

When Sheffield *Park is plowed and sown,*
Then little England *hold thine own.*

It hath been plow'd and sown these six or seven years.

You have eaten some Hull *cheese.*

i. e. Are drunk, *Hull* is famous for strong Ale.

When all the world shall be aloft,
Then Hallam-shire *shall be Gods croft.*
Winkabank *and* Temple brough,
Will buy all England *through and through.*

Winkabank is a wood upon a hill near *Sheffield* where there are some remainders of an old Camp. *Temple brough* stands between the *Rother* and the *Don*, about a quarter of a mile from the place where these two rivers meet. It is a square plat of ground encompassed by two trenches.

Stilden

Selden often enquired for the ruines of a temple of the god *Thor*, which he ſaid was near *Rotherham*: This probably might be it, if we allow the name for any argument: beſides there is a Pool not far from it called *Jordan-dam*, which name ſeems to be compounded of *Jor* one of the names of the god *Thor* and *Don* the name of the river.

Miſcellaneous locall Proverbs.

Dunmow *bacon and* Doncaſter *daggers*,
Monmouth *caps and* Lemſter *wooll*,
Derby *ale and* London *beer*.

There is a currant ſtory, that the Prior and convent of *Dunmow* were obliged by their Charter, to give a Flitch of Bacon to any man, who coming with his wife, ſhould depoſe both of them that they had been married a twelve moneth, and neither of them had at any time repented.

You may ſip up the *Severn* and ſwallow *Mavern* as ſoon.

Little *England* beyond *Wales*, *i. e. Pembrokeſhire*.

Little *London* beyond *Wales*, i. e. *Beaumaris* in the Iſle of *Angleſey*: both ſo called becauſe the inhabitants ſpeak good *Engliſh*: indeed in *Pembrokeſhire* many of the people can ſpeak no *Welſh*.

There's great doings i'th' *North* when they barre their doors with tailours.

There's great ſtirring in the *North* when old wives ride ſcout.

Three great evils come out of the *North*,
A cold wind, a cunning knave, and a ſhrinking cloth.

Proverbs communicated by Mr Andrew Paschall *of* Chedsey *in* Somersetshire, *which came not to hand till the copy of this second Edition was delivered to the Bookseller, and so could not be referred to their proper places.*

Steal the horse, & carry home the bridle.
What are you good for? to stop bottles?
I'll not pin my faith on your sleeve.
A fine new nothing.
What wine blew you hither?
As nimble as a cow in a cage.
Set a cow to catch a hare.
Is the wind in that corner?
I'll watch your water.
One's too few, three too many.
He put a fine feather in my cap.
i.e. Honour without profit.
All *Ilchester* is Gaol, say prisoners there.
i.e. The people hard-hearted. *Somers.*

The

The Bird that can ſing and will not ſing muſt be made to ſing.

After a lank comes a bank;

Said of breeding women.

There or thereabouts, as Parſon *Smith* ſayes. *Proverbial* about *Dunmow* in *Eſſex*.

I wip't his noſe on't.

To morrow come never.

Choak up, the Church-yard's nigh.

Sow or ſet beans in *Candlemas* waddle.

i. e. Wane of the Moon. *Somerſet.*

You are right for the firſt ----- miles.

Eat thy meat and drink thy drink, and ſtand thy ground old Harry. *Somerſet.*

Blow out the marrow and throw the bone to the dogs.

A taunt to ſuch as are troubleſome by blowing their noſe.

'Twere well for your little belly if your guts were out.

Murder will out.

This is remarkably true of murder however ſecretly acted, but it is applied alſo to the diſcovery of any fault.

To put out the millers eye.

Spoken by good-houſewives when they have wet their meal for bread or paſte too much.

As your wedding-ring wears your cares will wear away. *Somerſet.*

She ſtamps like an Ewe upon yeaning. *Somerſ.*

Pinch on the Parſons ſide.

As old as *Glaſton*-bury torre. *Somerſet.*

This torre, *i. e.* tower, ſo called from the Latine *Turris*, ſtands upon a round hill in the midſt of a levell, and may be ſeen far off. It ſeemed to me to have been the ſteeple of a Church that had formerly ſtood upon that hill, though now ſcarce any footſteps of it remain.

On *Candlemas* day throw candle and candle-ſtick away.

Share & ſhare-like, ſome all, ſome n'ere a white.

To help at a dead lift.

To water a ſtake.

As welcome as water into ones ſhooes.

March birds are beſt.

I will not want when I have & when I han't too. *Somerſet.*

So many froſts in *March* ſo many in *May*.

'Tis year'd. *Spoken of a deſperate debt.*

The Snite need not the woodcock betwite. *Som.*

You ſhall have the Whetſtone.

Spoken to him that tells a lie.

You have no more ſheep to ſhear. *Somerſet.*

That's a dog-trick.

You ſhall have the basket, *Taunton.*

Said to the journeyman that is envied for pleaſing his maſter.

You

You are as fine as if you had a whiting hanging at your ſide, or girdle.

April cling good for nothing. *Somerſet.*

You muſt goe into the countrey to hear what news at *London.*

'Twill not be why for thy. *Somerſet.*

Of a bad bargain or great loſs for little profit.

The lamentation of a bad market.

The chicken crammes the capon. *Somerſet.*

I have victualled my camp: *(filled my belly.)*

Parſley fried will bring a man to his ſaddle, and a woman to her grave.

I know not the reaſon of this Proverb. Parſley was wont to be eſteemed a very wholeſome herb, however prepared, onely by the Ancients it was forbidden them that had the falling ſickneſs, and modern experience hath found it to be bad for the eyes.

I'll make you know your driver. *Somerſet.*

I'll veaſe the. *(i. e. hunt, drive thee.) Somerſet.*

Better untaught then ill taught.

Snapping ſo ſhort } makes you look ſo lean.
Wondring }

T'is long of your eyes, the crows might have helped it when you were young.

Quick and nimble, 'twill be your own another day.

In ſome places they ſay in drollery, *Quick and nimble*, more like a bear then a ſquirrel.

Upon

Upon S. *Davids* day put oats and barley in the clay.

With us it is accounted a little too early to ſow barley (which is a tender grain) in the beginning of *March*.

Be patient and you ſhall have patient children.
Too hot to hold. *Moderata durant.*
Talk is but talk, but 'tis money buys lands.
You cry before you are hurt.
Cradle-ſtraws are ſcarce out of his Br.
God ſend me a friend that may tell me my faults; if not, an enemy, and to be ſure he will.
He is a fool that is not melancholy once a day.
He frets like gum'd taffaty.
You ſpeak in cluſters, you were begot in nutting.
Hee'll turn rather then burn.
I never ſee't but once and that was at a wedding.
Hang him that hath no ſhift, and him that hath one too many.
How doth your whither goe you? (*your wife.*)
Farewell and be hang'd, friends muſt part.
What ſhe wants in up and down ſhe hath in round about.
He's ſteel to the back.
A man every inch of him.
Cut off the head and tail, and throw the reſt away.
To play faſt and looſe.
You are mope-ey'd by living ſo long a maid.
Your horns hang in your light.
What do you come or ſend.

Look

Look to the Cow, and the Sow, & the Wheat-mow, and all will be well enow. *Somerſet.*
Beter have it then hear on't.
Heer's to our friends, and hang up the reſt of our kindred.
Doe, jeer poor folks, and ſee how 'twill thrive.
You love to make much of naught. (*your ſelf.*)
In the ſhooe-makers ſtocks.
Neck or nothing.
They two are hand and glove. *Somerſet.*
They love like chick. *Somerſet.*
To give one the goe-by.
I'll not play with you for ſhooe-buckles.
God make you an honeſter man then your father.
One may wink and chooſe.
Want goes by ſuch an ones door. *Somerſet.*
Maids want nothing but husbands, and when they have them they want every thing. *Som.*
Often to the water often to the tatter. (*of linnen.*)
Beware of him whom God hath marked.
Moſt take all.
A Somerton ending. *Somerſ.*

i. e. When the difference between two is divided.

Truth fears no colours.
Never good that mind their belly ſo much.
Old head and young hands. *Somerſet.*
Lend and loſe, ſo play fools.
Caſt not thy cradle over thy head.
The dunder clo gally [affright] the beans.
Somerſ. Beans ſhoot up faſt after thunder-ſtorms.

Wheat

Wheat will not have two praises. (*Summer and Winter.*)

If *size cinque* will not, and *deuce ace* cannot, then *quatre trey* must.

The middle sort bear publick burthens Taxes, &c. most.

Deux ace non possunt & size cinque solvere volunt:
Est igitur notum quatre trey solvere totum.

Take all and pay the baker.
Never sigh but send.
My son, buy no stocks. *Good counsel at Glenk.*
There's never a why but there's a wherefore.
Spend not where you may save; spare not where you must spend.
Liftners seldome hear good of themselves.
Where there is whispering there is lying.
Happy is the bride the Sun shines on, and the corse the Rain rains on.
By fits and girds, as an ague takes a goose.
Will you snap [or bite] off my nose?
You will tell another tale when you are tryed.
You eat above the tongue like a calf.
Recipe scribe, scribe solve.

A good rule for stewards.

He needs a bird that gives a groat for an owl.
You goe as if nine men held you.
Under the furze is hunger and cold;
Under the broom is silver and gold.
Nine tailours make but one man.

I am loath to change my mill. *Somerſet.*

i. e. Eat of another diſh.

Your horſe caſt a ſhooe.
To hit over the thumbs.
Win at firſt and looſe at laſt.
Hee'll bear it away, if it be not too hot or too heavy. *Spoken of a pilferer.*
Hickledy pickledy, one among another.

We have in our language many the like conceited, rhyming words or reduplications to ſignifie any confuſion or mixture, as hurly burly, hodge podge, minige mangle, arſy verſy, kim kam, hub bub, crawly mauly, hab nab.

Londoner-like ask as much more as you will take.
So got ſo gone.
Oyſters are not good in a moneth that hath not an R. in it.
I love thee like pudding, if thou wert pie I'de eat thee.
Heer's nor rhythm, nor reaſon.

This brings to mind a ſtory of Sr *Tho. More*, who being by the Author askt his judgment of an impertinent book, wiſh't him by all meanes to put it into verſe, and bring it him again, which done, Sr *Tho.* looking upon it ſaith, yea now it is ſomewhat like, now it is rhythm, before it was neither rhythm nor reaſon.

Take all and pay all.
A penny ſaved is a penny got.
A liſping laſs is good to kiſs.

When

When the ſhoulder of mutton is going 'tis good to take a ſlice.

Make the vine poor and it will make you rich. (*prune off its branches.*)

Not a word of Penſants.

You may if you lift, but doe if you dare.

Set trees poor and they will grow rich, ſet them rich and they will grow poor. Remove them always out of a more barren into a fatter ſoil.

No cut to unkindneſs.

A good ſaver is a good ſerver. *Somerſet.*

To ſlip ones neck out of the collar.

I will keep no more cats then will catch mice (*i.e.* no more in family then will earn their living) *Somerſet.*

Blind-mans holy-day.

If you would a good hedge have, carry the leafes to the grave.

As yellow as the golden noble.

As good be hang'd for an old ſheep as a young lamb. *Somerſet.*

She loves the poor well, but cannot abide beggers. *Somerſet.* (*of pretenders to charity.*)

You put it together with an hot needle and burnt thread.

Like a loaders horſe that lives among theeves. (*the countrey man near a town.*) *Som.*

Apples, pears, hawthorn-quick, oak, ſet them at *All-hollontide* and command them to proſper,

ſper, ſet them at *Candlemas* and intreat them to grow.

'Tis good ſheltring under an old hedge.

Let not a child ſleep upon bones. *Somerſet.*

i. e. The nurſes lap.

The more *Moors* the better victory.

No man hath a worſe friend then he brings from home.

Defend me and ſpend me. (*ſaith the* Iriſh *churle.*)

To fear the loſs of the bell more then the loſs of the ſteeple.

Nab me, I'll nab thee.

He hath a conſcience like a Cheverels skin.

(That will ſtretch) A Cheverel is a wild goat. *Somerſ.*

If you touch pot you muſt touch penny. *Somerſ.*

(Pay for what you have.)

He hath a ſpring at his elbow. (*ſpoken of a Gamſter.*)

Pull not out your teeth but with a leaden inſtrument.

When Tom pitcher's broken I ſhall have the ſheards.

(*i. e.* Kindneſs after others have done with it, or refuſe.)

A childs bird and a boys wife are well uſed. *Som.*

Be it weal or be it wo,

Beans blow before *May* doth goe.

Little

Little mead little need. *Somerſet.*
(A mild winter hoped for after a bad ſummer.)

A good tither a good thriver. *Somerſet.*
Who marries between the ſickle and the ſithe will never thrive.
Shee will aſſoon part with the crock as the porridge. *Somerſet.*
You ſhall have the red cap. *Somerſet.*
(Said to a marriage-maker.)

Let them buckle for it. *Somerſet.*
She is as crouſty as that is hard bak'd. *Somerſet.*
(One that is ſurly and loath to doe any thing.)

Money is wiſe, it knowes its way. *Somerſet.*
Sayes the poor man that muſt pay as ſoon as he receives.

After *Lammas* corn ripens as much by night as by day.
If you will have a good cheeſe and have'n old, you muſt turn'n ſeven times before he is cold. *Som.*
He is able to bury an Abbey. (*a ſpendthrift.*)
When elder's white brew and bake a peck;
When elder's black brew and bake a ſack. *Som.*
More malice then matter. *Somerſet.*
He builds cages for oxen to bring up birds in.
(*Diſproportionable.*)
Where there is ſtore of oatmeal you may put enough in the crock [*pot.*] *Somerſet.*

He

He that hath more ſmocks then ſhirts in a buck-ing, had need be a man of good fore-looking. Chaucer.

You never ſpeak but your mouth opens.

The charitable gives out at door and God puts in at the window.

All the leavers you can lay will not doe it. *Som.*

Hampſhire ground requires every day of the week a ſhower of rain, & on Sunday twain.

As cunning as captain *Drake*.

Let him hang by the heels. *Som.*

(Of a man that dies in debt: His wife leaving all at his death, crying his goods in three markets and three Pariſh Churches is ſo free of all his debts.)

He is ready to leap over nine hedges.

She look't on me as a cow on a baſtard calf. *Som.*

I will waſh my hands and wait upon you.

The death of wives and the life of ſheep make men rich.

April fools. (*People ſent on idle errands.*)

After a famine in the ſtall,
Comes a famine in the hall. *Somerſet.*

Wellington round-heads.

Proverbial in *Taunton* for a violent fanatick.

None ſo old that he hopes not for a year of life.

The young are not always with their bow bent, *i. e.* Under rule.

To catch two pigeons with one bean.

Every honeſt miller hath a golden thumb.
They reply, None but a cuckold can ſee it. *Somerſet.*

In wiving and thriving a man ſhould take counſel of all the world.
'Tis good grafting on a good ſtock.
The eye is a ſhrew.
To meaſure the meat by the man.
(*i. e.* The meſſage by the meſſenger.)

He ſuckt evil from the dug.
They are ſo like that they are the worſe for it.
Out of door out of debt. *Somerſet.*

Of one that payes not when once gone.

Words may paſs, but blows fall heavy. *Som.*
Poverty breeds ſtrife. *Somerſet.*
Every gap hath its buſh.
A dead woman will have four to carry her forth.
K. *Henry* rob'd the church, and died a beggar.
To take the birds by its feet.
The hogs to the honey-pots.
Their milk ſod over.
He hath good cards to ſhew.
'Tis beſt to take half in hand and the reſt by and by.
(The trades-man that is for ready money.)

To heave and theave. *Somerſ.*
(The labouring husbandman.)

Here

Here is *Gerards* Bailiff, work or you muſt die with cold, *Somerſ.*
Come every one heave a pound. *Som.*
As fond as an Ape of a whip. *Som.*
You make the better ſide the worſe. *Som.*

Northern *Proverbs communicated by* Mr Fr. Brokesby *of* Rowley, *in* Yorkſhire.

AS blake [i. e. *yellow*] as a paigle.
Hee'll never dow [*i. e. be good*] egg nor bird.
As flat as a flaun, i. e. *a cuſtard.*
I'll foreheet [i. e. *predetermine*] nothing but building Churches and louping over them.
Meeterly [*indifferently*] as maids are in fairneſs.
Weal and women cannot pan, i. e. *cloſe together.*
But woe and women can.

SCOTTISH PROVERBS.

A.

ALl things hath a beginning (God excepted)
A good beginning makes a good ending.
A ſlothful man is a beggers brother.
A vaunter and a liar is both one thing.
All is not tint that is in peril.
All is not in hand that helps.
A toom purſe makes a bleat merchant.
As long runs the fox as he feet hath.
A hafty man never wanted wo.
A wight man wanted never a weapon.
A fools bolt is ſoon ſhot.
A given horſe ſhould not be lookt in the teeth.
A good asker ſhould have a good nayſay.
A dear ſhip ſtands long in the haven.
An oleit mother makes a ſweir daughter.

A carleſs huſſie makes mony thieves.
A liar ſhould have a good memory.
A black ſhooe makes a blithe heart.
A hungry man ſees far.
A ſilly bairn is eith to lear.
A half-penny cat may look to the King.
A greedy man God hates.
A proud heart in a poor breaſt, hes meikle dollour to dree.
A ſcald mans head is ſoon broken.
A ſkabbit ſheep fyles all the flock.
A burnt bairne, fire dreads.
Auld men are twice bairnes.
A tratler is worſe then a thief.
A borrowed len ſhould come laughing hame.
A blithe heart makes a blomand viſage.
A year a nuriſh, ſeven years a daw.
An unhappy mans cairt is eith to tumble.
An old hound bites ſair.
A fair bride is ſoon buskt, and a ſhort horſe ſoon wiſpt.
As good haud as draw.
A man that is warned, is half armed.
An ill win penny will caſt down a pound.
All the corn in the countrey, is not ſhorn by pratlers.
Ane begger is wae that another be the gate gae.
A travelled man hath leave to lie.
Ane ill word meets another, and it were at the bridg of *London*.
A hungry louſe bites ſair.

A gentle horſe would not be over ſair ſpurred.
A friends dinner is ſoon dight.
An ill cook wald have a good claver.
A good fellow tint never, but at an ill fellows hand.
At open doors, dogs comes in.
A word before, is worth two behind.
A ſtill ſow eats all the draff.
A dumb man holds all.
All fails that fools thinks.
A wooll ſeller kens a wooll buyer.
All fellows, Jock and the Laird.
As the ſow fills, the draff ſoures.
A full heart lied never.
As good merchant tynes as wins.
All the ſpeid is in the ſpurs.
As ſair greits the bairne that is dung afternoon, as he that is dung before noon.
An ill life, an ill end.
Anes wood, never wiſe, ay the worſe.
Anes payit never cravis.
A good ruſer, was never a good rider.
All the keys in the countrey hangs not at ane belt.
A dumb man wan never land.
As ſoon comes the lambs ſkin to the market, as the old ſheeps.
As many heads, as many wits.
A blind man ſhould not judge of colours.
As the old cock craws, the young cock leares.
A ſkabbed horſe is good enough for a ſkald ſquire.
A mirk mirrour is a mans mind.
As meikle up with, as meikle down with.

An

An ill shearer gat never a good hook.
A tarrowing bairn was never fat.
A good cow may have an ill calf.
A cock is crouse in his own midding.
A new bissome soupes clean.
As sair fights wranes as cranes.
A yelt sow was never good to gryses.
As the carle riches he wretches.
A fool when he hes spoken hes all done.
An old seck craves meikle clouting.
An old seck is ay skailing.
A fair fire makes a room flet.
An old knave is na bairne.
A good yeaman makes a good woman.
A man hath no more good then he hath good of.
A fool may give a wise man a counsel.
A man may speir the gate to *Rome*.
As long lives the merry man as the wretch for all the craft he can.
All wald have all, all wald forgive.
Ane may lead a horse to the water, put four and twenty cannot gar him drink.
A bleat cat makes a proud mouse.
An ill willy kow should have short horns.
A good piece steil is worth a penny.
A shored tree stands lang.
A gloved cat was never a good hunter.
A gangand foot is ay getting, an it were but a thorn.
All is not gold that glitters.
A swallow makes not summer or spring-time.
A man may spit on his hand and do full ill.

An ill ſervant will never be a good maiſter.
An hyred horſe tyred never.
All the winning is in the firſt buying.
Anuch [enough] is a feaſt (of bread and cheiſe.)
A horſe may ſtumble on four feet.
All thing wytes that well not faires.
All things thrives but thrice.
Abſence is a ſhroe.
Auld ſin new ſhame.
A man cannot thrive except his wife let him.
A bairne mon creep or he gang.
As long as ye ſerve the rod, ye man bear up his tail.
All overs are ill, but over the water.
A man may wooe where he will, but he will wed where he is weard. (evin.
A mean pot [where ſeveral ſhare in it] plaid never
Among twenty four fools not ane wiſe man.
Ane mans meat, is another mans poiſon.
A fool will not give his bable for the tower of *Lon*.
A foul foot makes a full weamb.
A man is a lion in his own cauſe.
A hearty hand to give a hungry meltith.
A cumberſome cur in company, is hated for his miſcarriage.
A poor man is fain of little.
An anſwer in a word.
A beltleſs bairn cannot lie.
A yule feaſt may be quar at Paſche.
A good dog never barket bout a bone.
A full feck will take a clout on the ſide.
An ill hound comes halting home.

All

All things help (quod the Wran) when ſhe piſhed in the ſea.
All cracks, all beares.
A houndleſs man comes to the beſt hunting.
All things hes an end, and a pudding hes twa.
All is well that ends well.
As good hads the ſtirrep, as he that loups on.
A begun work is half ended.
A *Scottiſh* man is ay wiſe behind the hand.
A new ſound, [*per onomatop.*] in an old horn.
As broken a ſhip hes come to land.
As the fool thinks, ay the bell clinks.
A man may ſee his friend need, but he will not ſee him bleed.
A friend is not known but in need.
A friend in court, is better nor a penny in the purſe.
All things is good unſeyed.
A good gooſe indeed, but ſhe hes an ill gander.
All are not maidens that wears bair hair.
A mache and a horſe-ſhoe are both alike.
Airlie crooks the tree, that good cammok ſhould be.
An ounce of mothers wit is worth a pound of Clergy.
An inch of a nag is worth the ſpan of an aver.

Better

B.

Better sit idle then work for nought.
Better learn by your neighbours skaith nor by your own.
Better half egg nor an empty shell.
Better apple given nor eaten.
Better a dog fan nor bark on you.
Bodin [offered] geir stinks.
Bourd [jest] neither with me, nor with my honour.
Buy when I bid you.
Better late thrive then never.
Better hand louse nor bound to an ill baikine.
Better lang little nor soon right nought.
Better give nor take.
Better bide the cookes nor the mediciners.
Better saucht with little aucht, nor care with many kow.
Bring a kow to the hall, and she will to the byre again.
Bear wealth, poverty will bear it self.
Better good sale nor good ale.
Better wooe over midding nor over mos.
Blaw the wind never so fast it will lower at the last.
Bind fast, find fast.
Better auld debts nor auld faires.
Better a fowl in hand nor two flying.
Better spaire at the breird nor at the bottom.
Bind the seck before it be full.

Better be well loved nor ill won geir.
Better finger off nor ay warking.
Better rew ſit, nor rew flit.
Bourd not with bawty, fear leſt he bite you.
Better ſay, Here it is, nor here it was.
Better plays a full weamb, nor a new coat.
Better be happy nor wiſe.
Better happy to court, nor good ſervice.
Better a wit bought, nor twa for nought.
Better bow nor break.
Better two ſeils, nor ane ſorrow.
Better bairnes greit nor bearded men.
Betwixt twa ſtools, the arſe falls down.
Better na ring nor the ring of a ruſh.
Better hold out nor put out.
Better ſit ſtill, nor riſe and get a fall.
Better leave nor want.
Better unborn nor untaught.
Better be envied nor pitied.
Better a little fire that warms, nor a meikle that burns.
Be the ſame thing that thou wald be cald.
Black will be no other hew.
Beauty but bounty avails nought.
Beware of had I wiſt.
Better be alone, nor in ill company.
Better a thigging mother, nor a ryding father.
Before I wein and now I wat.
Bonie ſilver is ſoon ſpendit.
Better never begun nor never endit.
Biting and ſcratching is Scotsfolks woing.

Breads

Breads houſe skiald never.
Bairns mother burſt never. (bread.
Bannoks [a tharfecake oat bread] is better nor na kin
Better a laying hen nor a lyin crown.
Better be dead as out of the faſhion.
Better buy as borrow.
Better have a mouſe in the pot as no fleſh.

C.

COurt to the town, and whore to the window.
Cadgers [meal-men] ſpeaks of packſaddles
Changing of words is lighting of hearts.
Charge your friend or you need.
Cats ears that huſſies ſpares.
Caſt not forth the old water while the new come in.
Crabbit was, and cauſe had.
Compariſons are odious.
Come not to the counſel uncalled.
Condition makes, and condition breaks.
Cut duelles in every town.
Cold cools the love that kindles over hot.
Ceaſe your ſnowballs caſting.
Come it aire, come it late, in *May* comes the cow-quake.
Courteſie is cumberſom to them that kens it not.
Chalke is na ſheares.

D.

DO in hill as ye wald do in hall.
Do as ye wald be done to.
Do weill and have weill.
Dame deem warily.
Dead and marriage makes tearm-day.
Draff is good enough for ſwine.
Do the liklieſt, and God will do the beſt.
Drive out the inch as thou haſt done the ſpan.
Dead men bites not.
Daffling [jeſting] good for nothing.
Dogs will red ſwine.
Dirt parts company.
Drink and drouth comes ſindle together.
Daft talk dow not.
Do well and doubt na man, and do weill and doubt all men.
Dead at the one door, and heirſhip at the other.
Dummie [a dumb man] cannot lie.

E.

EArly maiſter, lang knave.
Eaten meat is good to pay.
Eild [old age] wald have honour.
Evening orts is good morning fodder.

Every

Every land hes the lauch, and every corn hes the caffe.
Every man wiſhes the water to his own mylne.
Every many can rule an ill wife but he that hes her.
Eat meaſurelie and defie the mediciners.
Every man for himſelf (quoth the Merteine)
Every man flames the fat ſows arſe.
Experience may teach a fool.
Every man wates beſt where his own ſhoe binds him.
Efter lang mint, never dint.
Efter word comes weird.
Efter delay comes a lette.

F.

FAir fowles hes fair feathers.
Fair hights makes fools fain.
Fools are fain of flitting.
Falſhood made never a fair binder end.
Freedom is a fair thing.
For a loſt thing care not.
Fool haſte is no ſpeed.
Fools let for truſt.
For love of the nurſe, mony kiſſes the bairne.
Folly is a bonny dog.
Fair words break never bone; foul words breaks many ane.
Foul water ſlokens fire.

Far fought, and dear bought, is good for Ladies.
For fault of wise men, fools fit on binks.
Fools makes feasts, and wise men eats them.
Fools are fain of right nought.
Forbid a thing, and that we will do.
Follow love and it will flee thee, flee love and it will follow thee.
Fegges after peace.
Fools should have no chappin sticks.
Frindship stands not in one side.
Few words sufficeth to a wise-man.
Fire is good for the farcie.
Fidlers dogs and flies comes to feasts uncalled.
Fill fow and had fow makes a stark man.

G.

GRace is best for the man.
Giff gaff [one gift for another] makes good friends.
Good wine needs not a wispe.
Good cheir and good cheap garres many haunt the house.
God sends men cold as they have clothes to.
Gods help is neirer nor the fair evin.
Give never the wolf the wether to keep.
Good will should be tane in part of payment.
God sends never the mouth but the meat with it.
Girn when ye tie, and laugh when ye louse.
Go to the Devil and bishop you.

Go ſhoe the geeſe.
God ſends meat, and the Devil ſends cooks.

H.

HUnger is good kitchine meat.
He that is far from his geir, is neir his skaith.
Had I fiſh, was never good with garlick.
He mon have leave to ſpeak that cannot had his tongue.
He that lippens to lent plows, his land will ly ley.
He rides ſicker that fell never.
He that will not hear motherhead, ſhall hear ſtep-motherhead.
He that crabs without cauſe, ſhould meaſe without mends.
He that may not as he would, mon do as he may.
He that ſpares to ſpeak, ſpares to ſpeed.
He is weil eaſit that hes ought of his own, when others goes to the meat.
He that is welcome, faires weil.
He that does ill hates the light.
He that ſpeaks the thing he ſhould not, hears the things he would not.
He that is evil deemd is half hanged.
Help thy ſelf, and God will help thee.
He that ſpends his geir on a whore, hes both ſhame and skaith.

He that forſakes miſſour, miſſout forſakes him.
Half a tale is enough to a wiſe man.
He that hewes over hie, the ſpail will fall into his eye.
He that eats while he laſts, will be the war while he die.
He is a weak horſe that may not bear the ſaidle.
He that borrows and bigs, makes feaſts and thigs, drinks and is not dry, theſe three are not thrifty.
He is a proud Tod that will not ſcrape his own hole.
He is wiſe when he is well, can had him ſa.
He is is poor that God hates.
He is wiſe that is ware in time.
He is wiſe that can make a friend of a foe.
Hair and hair, makes the cairles head baire:
Hear all parties.
He that is redd for windleſtraws, ſhould not ſleep in lees.
He riſes over early that is hangit or noon.
He is not the fool that the fool is, but he that with the fool deals.
He that tholes overcomes.
He loves me for little, that hates me for nought.
He that hes twa herds, is able to get the third.
He is a fairie begger that may not gae by ane mans door.
Hall binks are ſliddery.
He is not the beſt wright that hewes the manieſt ſpeals.
He that evil does, never good weines.
Hooredome and grace, can never bide in one place.

He that tempts all comes, will never put plough in the earth.

He that slays, shall be slain.

He that is ill of his harborie, is good of his way kenning.

He that will not when he may, shall not when he wald.

Hanging ganges be hap.

He is a fool that forgets himself.

Happy man, happy cavil.

He that comes uncalld, sits unservd.

He that comes first to the hill, may sit where he will.

He that shames, shall be shent.

He gangs early to steal, that cannot say na.

He should have a long shafted spoon that sups kail with the Devil.

He sits above that deals aikers.

He that ought the cow, goes neareft her tail.

He is worth na weill that may not byde na wae.

He should have a hail pow, that calls his neighbour nikkienow.

He that hes gold may buy land.

He that counts without his hoste, counts twise.

He that looks not or he loup, will fall or he wit of himself.

Haste makes waste.

Hulie [softly] and fair, men rides far journeys.

He that marries a daw [slut] eats meikle dirt.

He that marries or he be wise, will die or he thrive.

Hunting,

Hunting, hawking, and paramours, for the joy, a hundred diſpleaſures.
Hald in geir, helps well.
He is twiſe fain, that ſits on a ſtean.
He that does his turn in time, ſits half idle.
He plaints early, that plaints on his kail.
He is good that faild never.
Half anuch, is half fill.
He is a fairie cook that may not lick his own finger.
Hunger is hard in a heal maw.
He ſhould wear iron ſhone that bydes his neighbours deed.
Hame, is hamelie.
He that is hated of his ſubjects, cannot be counted a king.
Hap and a half-penny, is warlds geir enough.
He cals me skabbed, becauſe I will not call him skade.
He is blind that eats his marrow, but far blinder that leis him.
Have God, and have all.
Honeſty is na pride.
He that fiſhes afore the net, lang or he fiſh get.
He tint never a cow, that grat for a needle.
He that hes na geir to loſe, hes ſhins to pine.
He that takes all his geir fra himſelf, and gives to his bairns, it were weill ward to take a mallet and knock our his brains.
He ſits full ſtill that hes a riven breech.
He that does bidding, deſerves na dinging.

He that blaws beſt bears away the horn.
He is weill ſtaikit within, that will neither borrow nor len.
Hea will gar a deaf man hear.
He is ſaireſt dung when his awn wand dings him.
He hes wit at will, that with angry heart can hold him ſtill.

Proverbial ſpeeches of perſons given to ſuch vices or vertues as follows.

Of greedy perſons it is ſaid,

HE can hide his meat and ſeek more.
He will ſee day at a little hole.
He comes for drink, though drafft be his errand.

Of well skilled perſons.

He was born in Auguſt.
He ſees an inch before his noſe.

Of

Of wilful persons.

He is at his wits end.
He hears not at that ear.
He wald fain be fordwart if he wist how.
He will not give an inch of his will, for a span of his thrift.

Of vousters or new upstarts.

His wind shakes no corn.
He thinks himself na payes peir.
He counts himself worthy meikle myce dirt.
Henry Cheike never slew a man until he came to him.

Of fleyit persons.

His heart is in his hose.
He is war frighted nor he is hurt.
He looks as the wood were full of thieves.
He looks like the laird of pity.
He looks like a Lochwhaber axe,

Of false persons.

He will get credit of a house full of unbored mill-stones.
He looks up with the one eye, and down with the other.
He can lie as well as a dog can lick a dish.
He lies never but when the holen is green.
He bydes as fast as a [illegible] bound with a facer.
He wald gar a man trow that the moon is made of green cheis, or [illegible] took the heron.

Of misnurtured persons.

He hes a brasen face.
He knows not the door be the door bar.
He spits on his own blanket.

Of unprofitable foolish persons.

He harpes ay on ane string.
He robs *Peter* to pay *Paul*.
He rives the kirk to thatch the quier.
He wags a wand in the water.
He that rides or he be ready, wants some of his geir.

Of wellie perſons.

He can hald the cat to the ſun.
He kens his oatmeal among other folks kail.
He changes for the better.
He is not ſo daft as he pretends him.

Of angry perſons.

He hes piſht on a nettle.
He hes not gotten the firſt ſcat of the midding the day.
He takes pepper in the noſe.

Of unconſtant perſons.

He is like a widder cock.
He hes changed his tippet, or his cloak on the other ſhoulder.
He is like a dog on a cat.
His evening ſong and morning ſong are not both alike.
He is an *Aberdeens* man, taking his word again.

Of perſons ſpeaking pertinently.

He hes hit the nail on the head.
He hes touched him in the quick.

Of wealters and divers.

He hes not a heal nail to claw him with.
He hes not a penny to buy his dog a leaf.
He is as poor as Job.
He is as bair as the birchat Zule evin.
He begs at them that borrowit at him.
He hes brought his pack to a fit ſpead.
He is on the ground.
His hair grows through his hood.
He hes cryed himſelf diver.

Of proud perſons.

He counts his half-penny good ſilver.
He makes meikle of his painted ſheits.
He goes away with lifted up head.
He anſwers unſpoken to.
He hes not that bachell to ſwear by.

Of envyous persons.

He is as welcome as water in a rivin ſhip.
He is as welcome as ſnaw in harveſt.

Of raſh persons.

He ſets all on ſex or ſevin.
He ſtumbles at a ſtrea and loupes at a bank.

Of ignorant persons.

He does as the blind man when he caſts his ſtaff.
He brings a ſtaff to his own head.
He gars his awn wand ding him.
He takes after the goat that caſts all down at evin.
He hes good skill of roſted wooll, when it ſtinks it is enough.

Of effeminate persons.

He is *John Thomſones* man, coutching carle.
He wears ſhort hoſe.

Of

Of drunkards.

His head is full of bees.
He may write to his friends.
His hand is in the panyer.
He is better fed nor nortured.
He needs not a cake of bread at all his kin.

Of hypocrites.

He hes meikle prayer, but little devotion.
He runs with the hound and holds with the hair.
He hes a face to God, and another to the Devil.
He is a wolf in a lambs skin.
He breaks my head, and since puts on my hood.
He can say, my joy, and think it not.
He sleeps as dogs does, when wives sifts meal.
He will go to hell for the house profit.

I.

IT is a fairie brewing, that is not good in the new-ing.
It is tint that is done to child and auld men.
Ill weids waxes weill.

In

In ſome mens aught nor the auld horſe die.
It is a ſooth bourd that men ſees wakin.
In ſpace comes grace.
It is ill to bring out of the fleſh that is bred in the bane.
Ill win, ill warit.
It is a ſilly flock where the yowe bears the bell.
It is a ſin to lie on the Devil.
It is eith till, that the awn ſelf will.
It is good mowes that fills the womb.
It is na time to ſtoup when the head is aff.
It is fair in hall, where beards wags all.
It will come in an hour that will not come in a yeir.
If thou do na ill, do na ill like.
If thou ſteal not my kail, break not my dyke.
If ye may ſpend meikle, put the more to the fire.
If I can get his cairt at a wolter, I ſhall lend it a put.
If I may not keep geeſe, I ſhall keep geſline.
It is kindly that the poke ſavour of the herring.
It is eith to cry zule on another mans coſt.
Ilke [each] a man as he loves, let him ſend to the cooks.
It is eith to ſwim where the head is holden up.
It is well warit they have ſorrow that buyes it with their ſilver.
If ane will not, another will.
It is ill to take breeches off a bare arſe.
It is dear bought honey that is lickt off a thorn.
If God be with us, wha will be againſt us.
It is weill warit that waſhers want geir.

It

It is ill to bring up the thing that is not therein.
It that lyes not in your gate, breaks not your shins.
It is na play where ane greits, and another laughs.
If a man knew what wald be dear, he wald be but merchant for a year.
It is true that all men says.
I have a good bow, but it is in the castle.
It is hard to fling at the brod [a stick that children use, when they play at penny prick] or kick at the prick.
Ilk man mend ane, and all will be mendit.
It is a fairie collope that is tain off a Capone.
Ill bairnes are best heard at home.
It is ill to wakin sleeping dogs.
Ill herds makes fat wolfs.
It is hard to wife, and thrive in a year.
It is good sleeping in a heal skin.
It is not tint that is done to friends.
It is ill to draw a strea before an auld cat.
It is a paine both to pay and pray.
It is good fishing in drumbling waters. (knight.
It is little of Gods might, to make a poor man a
It is good baking without meal.
It is a good goose that drops ay.
It is not the habite that makes the monk.
It is not good to want and to have.
It hes neither arse nor elbow.
I shall sit on his skirt. (cow.
It is a bair moore that he goes over and gets not a
I shall hold his nose on the grindstone.
It goes as meikle in his heart as in his heel.

It goes in at the one ear, and out at the other.
It is na mair pittie to ſee a woman greit, nor to ſee a gooſe go bare fit.
It is weill ſaid, but wha will bell the cat.
It is ſhort while ſeen the louſe boore the langelt.
I have a ſliddrie eill by the tail.
It is as meit as a ſow to bear a ſaddle.
It is as meit as a thief for the widdie.
I wald I had as meikle pepper as he compts himſelf worthy myſe dirt.
It will be an ill web to bleitch.
I cannot find you baith tales and ears.
It is ill to make a blown horn of a ſods tail.
If ever ye make a lucky pudding I ſhall eat the prick.
It that God will give, the Devil cannot reave.
In a good time I ſay it, in a better I leave it.
It's a ſilly pack that may not pay the cuſtome.
I have ſeen as light green.
It's a cold coal to blow at.
It's a ſair field where all are dung down.
It's a ſair dung bairn that dare not greit.
I wat where my awn ſhoe bindes me.
If ye wanted me and your meat, ye wald want ane good friend.

K.

KAme ſingle, kame ſair.
Kindneſs comes of will.
Kindneſs will creep where it may not gang.
Kindneſs cannot be bought for geir.

Kail

Kail ſpaires bread.
Kamefters are ay greaſie.
Knowledge is eith born about.
Kings are out of play.
Kings and Bares oft worries their keepers.
Kings hes long ears.
Kings caff is worth other mens corn.
Kindneſs lies not ay in ane ſide of the houſe.

L.

Little intermeddling makes good friends.
Long tarrying takes all the thank away.
Little good is ſoon ſpendit.
Lang lean makes hameald cattel.
Little wit makes meikle travel.
Learn young, learn fair.
Like draws to like, and a skabbed horſe to an ald dyke.
Laith to the bed, laith out of the bed.
Little may an ald horſe do, if he may not nye.
Let them that are cold blow at the coal.
Lang ſtanding, and little offering makes a poor priſe
Love hes na lack.
Leave the court, before the court leave thee.
Light ſupper makes long life.
Lykit geir is half bought.
Lordſhips changes manners.
Light winning makes a heavy purſe.
Live and let live.
Liveleſs, faultleſs.
Little ſaid, ſoon mendit.

Laith to the drink, and leath fra it.
Lightly comes, lightly goes.
Last in the bed, beſt heard.
Lata is lang and tedious.
Little waits an ill huſſie what a dinner holds in.
Laddes will be men.
Lauch and ſay down again.
Likelie lies in the myre, and unlikelie goes by it.
Let him drink as he hes brewed.
Like to die mends not the kirk yard.
Luck and a bone voyage.
Lang or ye cut Falkland wood with a pen knife.
Love me little and love me lang.
Let alone makes mony lurdon.
Little troubles the eye, but far leſs the ſoul.
Little kens the wife that ſits by the fire, how the wind blows cold in hurle burle ſwyre.

M.

MOny yrons in the fire part mon coole.
Maidens ſhould be meek until they be married.
Men may buy gold over dear.
Mony purſes holds friends together.
Meat and cloath makes the man.
Mony hands make light work.
Make not twa mews of ane daughter.
Meat is good, but menſe is better.
Mony maſters, quoth the frog to the harrow, when every tooth took her a knock.
Mint [offer] or ye ſtrike.

Meaſure,

Measure, is treasure.
Mony men does lack, that yat wald fain have in their pack.
Misterfull folk mon not be mensfull.
Many smals makes a great.
Maisterie mawes the meadows down.
Mony speaks of *Robin Hood*, that never shot in his bow.
Mister makes men of craft.
Meikle water runs where the miller sleeps.
Meikle mon a good heart endure.
Mony cares for meal that hes baking bread enough.
Meikle spoken, part mon spill.
Messengers should neither be headed nor hanged.
Men are blind in their own cause.
Mony words wald have meikle drink.
Man propons, but God disspons.
Mony man serves a thankless master.
Mony words fills not the furlot.
Mony kinsfolk, but few friends.
Men goes over the dyke at the ebbest.
Might oftentimes overcomes right.
Mends is worth misdeeds.
Meikle head, little wit.
Muftard after meat.
Millers takes ay the best toll with their own hand.
Mony man speirs the gate he knows full well.
Mussel not the oxens mouth.
Meikle hes, wald ay have mair.
Money tynes the half mark whinger, for the half-penny thong.
Make not meikle of little.

Mony

Mony man makes an errand to the hall, to bid the Lady good-day.
Mony brings the raike, but few the ſhovell.
Make no balkes of good bear land.
March whiſquer was never a good fiſher.
Meat and maſſe never hindred no man.

N.

NAture paſſes norture.
Na man can baith ſup and blaw at once.
Nothing enters in a cloſe hand.
Need makes vertue.
Need hes na law.
Neireſt the Kirk, farreſt fra God.
Neireſt the King, neireſt the widdie.
New lords, new laws.
Na man may puind for unkindneſs.
Neireſt the heart, neireſt the mouth.
Never rode, never fell. (ſpin.
Need gars naked men run, and ſorrow gars webſters
Neir is the kirtle, but neirer is the ſark.
Nothing is difficile to a well willit man.
Na man makes his awn hap.
Na reply is beſt.
Nothing comes ſooner to light, then that which is long hid.
Na man can play the fool ſa weill as the wiſe man.
Na penny, na pardon.
Na man can ſeek his marrow in the churne, ſa weill as he that hes been in it himſelf.

O.

OVer fast, over louse.
Of anuch men leaves.
Over great familiarity genders despite.
Oft compting makes good friends.
Over narrow compting culzies na kindness.
Out of sight, out of langer.
Of twa ills choose the least.
Of other mens lether, men takes large whanges.
Over jolly dow not.
Of the abundance of the heart, the mouth speaks.
Of all war, peace is the final end.
Of ill debtours, men takes oats.
Of need make vertue.
Of the earth mon the dyke be builded.
Of ane ill, comes many.
Over hote over cold.
Over heigh, over low.
Over meikle of ane thing, is good for nathing.

P.

PEnny wise, pound fool.
Priest and doves makes foul houses.
Pride and laziness wald have meikle uphald.
Put your hand na farder nor your sleive may reach.
Poor men are fain of little thing.
Play with your peirs.
Pith is good in all plays.

Put twa half-pennies in a purse, and they will draw together.
Painters and Poets have leave to lie.
Possession is worth an ill chartour.
Pride will have a fall.
Poverty parts good company, and is an enemy to vertue.
Put not your hand betwixt the rind and the tree.
Poor men they say hes na souls.
Patience perforce.
Provision in season, makes a rich house.
Put that in the next parcel.
Peter in, and *Paul* out.
Plenty is no dainty.
Puddings and paramours wald be hotelie handlit.

Q.

QUhair [where] the Deer is slain, some bloud will lie.
Quhen the eye sees it saw not, the heart will think it thought not.
Quhen wine is in, wit is out.
Quhen the steed is stowen, shut the stable door.
Quhen the Tod preaches, beware of the hens.
Quhen the cup is fullest, bear it evinest.
Quhat better is the house that the da rises in the morning.
Quhen theeves reckons, leall men comes to their geir.
Quhen I am dead, make me a cawdle.
Quhiles the hawk hes, and whiles he hunger hes.
Quhen the craw flees, her tail follows.
Quhen the play is best, it is best to leave.

Quha may woose without coft.
Quhiles thou, whiles I, ſo goes the bailleri.
Quhen a man is full of luſt, his womb is full of leefings
Quha may hold that will away.
Quhen taylours are true, there little good to ſhew.
Quhen thy neighbours houſe is on fire, take heed to thy awn.
Quhen the iron is hot, it is time to ſtrike.
Quhen the belly is full, the bones wald have reſt.
Quhom God will help, na man can hinder.
Quhen all men ſpeaks, na man hears.
Quhen the good man is fra hame, the tableeloths tint,
Quhair ſtands your great horſe.
Quhair the pig breaks, let the ſhells lie.
Quhen friends meets, hearts warmes.
Quhen the well is full, it will run over.

R.

REaſon bound the man.
Ruſe [praiſe] the foord as ye find it.
Ruſe the fair day at evin.
Rackleſs youth, makes a gouſtie age.
Ryme ſpares na man.
Reavers ſhould not be rewers.
Rule youth weill, and eild will rule the ſell.
Rome was not biggit on the firſt day.

S.

SIke man, ſike maſter.
Seldom rides, tynes the ſpurs.

Shod

Shod in the cradle, bairfoot in the ſtubble.
Sike lippes, ſike latace.
Sike a man as thou wald be, draw thee to ſike company.
Soothe bourd is na bourd.
Seldome lies the Devil dead by the dyke ſide.
Saying goes good cheap.
Spit on the ſtane, it will be wet at the laſt.
Soft fire makes ſweet malt.
Sorrows gars webſters ſpin.
Sturt pays na debt.
Sillie bairns are eith to lear.
Saw thin, and maw thin.
Soon rype, ſoon rotten.
Send and fetch.
Self deed, ſelf ha.
Shame ſhall fall them that ſhame thinks, to do themſelves a good turn.
Sike father, ſike ſon, &c.
Seill comes not while ſorrow be gone.
Shees a foule bird that fyles her own neſt.
Speir at Jock thief my marrow, if I be a leal man.
Soon gotten, ſoon ſpendit.
Sike prieſt, ſike offering.
She is a ſairie mouſe that hes but ane hole.
Surfet ſlays mae nor the ſword.
Seik your ſauce where you get your ail.
Sokand ſeall is beſt.
Sike anſwer as a man gives, ſike will he get.
Small winning makes a heavy purſe.
Shame is paſt the ſhedd of your hair.
Send him to the ſea and he will not get water.

Saine [bleſs] you weill fra the Devil and the Lairds bairns.
She that takes gifts her ſelf, ſhe ſels, and ſhe that gives, does not ells.
Shroe the ghaſt that the houſe is the war of.
Shew me the man, and I ſhall ſhew you the law.
Swear by your burnt ſhines.
Sarie be your meil poke, and ay your fiſt in the nook of it.

T.

THe mair haſte the war ſpeid.
Tyde bydes na man.
Twa daughters and a back door, are three ſtark theeves.
There was never a cake, but it had a make.
There came never a large fart forth of a Wrans arſe.
Toome [empty] bagges rattles.
The thing that is truſted, is not forgiven.
Take part of the pelf, when the pack is a dealing.
Tread on a worm, and ſhe will ſteir her tail.
They are lightly robbed that hes their awn.
The Craw thinks her awn bird faireſt.
There is little to the rake to get after the biſſome.
They buy good cheap that brings nathing hame.
Thraw [twiſt] the wand while it is green.
The ſhooemakers wife is worſt ſhod.
The worſt warld that ever was, ſome man wan.
They will know by a half-penny if a Prieſt will take offering.

Tyme

Tyme tryes the truth.
The weeds overgaes the corn.
Take tyme while time is, for time will away.
The piper wants meikle that wants the nether chaps.
They are welcome that brings.
The langer we live, the mae ſtrange ſights we ſee.
There are many ſoothe words ſpoken in bourding.
There is na thief without a receiver.
There is many fair thing full falſe.
There came never ill of a good adviſement.
There is na man ſa deaf, as he that will not hear.
There was never a fair word inhicding.
The mouth that lyes, ſlayes the ſoul.
Trot mother, trot father, how can the foal amble.
They were never fain that ſhrugged.
Twa wolfs may worrie ane ſheep.
Twa fools in ane houſe is over many.
The day hes eyne, the night hes ears.
The tree falls not at the firſt ſtraike.
The mair ye tramp in a turde, it grows the breader.
There is none without a fault.
The Devil is a buſie Biſhop in his awn diocie.
There is no friend to a friend in need.
There is na fool to an auld fool.
Touch a good horſe in the back, and he will fling.
There is remeid for all things but ſtark deid.
There is na medicine for fear.
The weakeſt goes to the walls.
That which huſſies ſpares, cats eats.
Thou wilt get na mair of the cat but the skin.
There mae madines nor makine.

They laugh ay that winnes.
Twa wits is better nor ane.
They put at the cairt that is ay gangand.
Three may keep counsel if twa be away.
They are good willie of their horse that hes nane.
The mae the merrier, the fewer the better chear.
The blind horse is hardiest.
There mae ways to the wood nor ane.
There is meikle between word and deed.
They that speirs meikle, will get wot of part.
The less play the better.
The mair cost, the mair honour.
There is nothing more precious nor time.
True love kyths in tyme of need.
There are many fair words in the marriage making, but few in the portion paying.
The higher up, the greater fall.
The mother of mischief is na mair nor a gnat wing.
Tarrowing bairns were never fat.
There little sap in dry pease hulls.
This bolt came never out of your bag.
Thy tongue is na slander.
Take him up there with his five eggs, and four of them rotten.
The next time ye daunce, wit whom ye take by the hand.
The goose pan is above the roost.
Thy thumb is under my belt.
There is a dog in the well.
The malt is above the beir.
Touch me not on the fair heel.

The

The pigs overgaes the ald ſwine.
Take a man by his word, and a cow by her horn.
There meikle hid meat in a gooſe eye.
They had never an ill day that had a good evening.
There belongs mair to a bed nor four bair legs.
The greateſt clarks are not the wiſeſt men.
Thou ſhould not tell thy foe when thy fit ſlides.
The grace of god is geir enough.
Twa hungry meales makes the third a glutton.
This warld will not laſt ay.
The Devil and the Dean begins with a letter, when the Devil hes the Dean, the kirk will be the better.
They are as wiſe that ſpeir not.
There is nothing ſo crouſe as a new waſhen louſe.

W.

WRang hes nea warrand.
Will hes that weill is.
Well done, ſoon done.
Weapons bodes peace.
Wiles helps weak folk.
Wifhers and walders are poor houſe halders.
Words are but wind, but dunts are the Devil.
Wark bears witneſs wha weill does.
Wealth gars wit waver.
Weill bydes, weill betydes.
Wrang compt, is na payment.
Wrang hears, wrang anſwer gives.
With empty hand, na man ſhould hawkes allure.
Weill wats the mouſe, the cats out of the houſe.

Well worth aw, that gars the plough draw.
We hounds ſlew the hair, quoth the meſſoun.
Wonder laſts but nine nights in a Town.
Women and bairns keeps counſel of that they ken not.
Wont beguilt the Lady.
Waken not ſleeping dogs.
We have a craw to pluck.
Well good mother daughter.
Wood in wilderneſs, and ſtrength in a fool.
Wit in a poor mans head, moſſe in a mountain avails nothing.
Weils him & wooes him that hes a Biſhop in his kin.
Uſe makes perfectneſs.
Unskild mediciners, and horſemarſhels, ſlays both man and beaſt.
What reakes of the feed, where the friendſhip dow nought.

Y.

YE will break your crag and your faſt alike in his houſe.
Ye ſtrive againſt the ſtream.
Youth never caſts for perrill.
Ye ſeek hot water under cold yce.
Ye drive a ſnail to *Rome*.
Ye ride a bootleſs errand.
Ye ſeek grace at a graceleſs face.
Ye learn your father to get bairns.
Ye may not ſit in *Rome* and ſtrive with the Pope.
Youth and age will never agree.

Ye may puind for debt, but not for unkindneſs.
Ye breid of the cat, ye wald fain eat fiſh, but ye have na will to weet your feet.
Ye breid of the gouk, ye have not a ryme but ane.
Ye ſhould be a king of your word.
Ye will get war bodes before Belten.
Ye may drink of the bourn, but not byte of the brae.
Ye wald do little for God an the Devil were dead.
Ye have a ready mouth for a ripe cherry.
Ye breid of the millers dog, ye lick your mouth or the pok be open.

Adagia Hebraica.

מניה וביה אבא ניזיל ביה נרגא.

The axe goes to the wood, from whence it borrowed its helve:

It is used against those who are injurious to those from whom they are derived, or from whom they have received their power.

אם אמר לך חד אזניך דחמר לא תיחוש תריין עתיד לך פרומבי. If any say that one of thine ears is the ear of an ass, regard it not: If he say so of them both, procure thy self a bridle:

That is, it is time to arm our selves with patience when we are greatly reproached.

בחקלא דאית ביה אזגרין לא תימר מילה דמסטירין. Do not speak of secret matters in a field that is full of little hills.

Because it is possible some body may lie hid there and here what is said.

עלובה

עלובה מדינתא שאסיריה פודגרים. That city is in a bad case whose Physitian hath the gout.

אל תדור בעיר דריש מתא אסיא. Do not dwell in a city whose governour is a Physitian.

אסא דקאי ביני הליפי אסא שמיה ואסא קרן ליה. A myrtle standing among nettles does notwithstanding retaine the name of a myrtle.

באתר דאיכא גבר תמן לא תחוי גבר.

i. e. Where there is a *man*, there do not thou shew thy self a man;

The meaning is, that it becomes us not to intermeddle in an office where there is already such good provision made that there is no need of our help.

אבב חושרא מילי ואבי דרי חושבנא.

i. e. At the door of the fold *words*, within the fold an *account*.

The shepheard does with fair words call back his fugitive sheep to the door of the fold, but when he gets them in he punisheth them for straying away. It is applicable to what may be expected from our governours against whom we have rebelled;

איהו בקרו ואתתיה בבוצינו. *i. e.* He is pleased with guourds, and his wife with cucumbers.

A Proverb by which is expressed that both the man and his wife are vitious much alike.

לא כמא דאמרת אמך אלא כמא דאמרין מגרייא. *i. e.* It is not as thy mother sayes, but as thy neighbours Say:

The meaning is that we are not to regard the praises of a near relation, but to listen to what is said by the neighbourhood.

נבח בך כלבא עול נבח בך גורייתא פוק *i. e.* If the dog bark, go in; if the bitch bark, go out.

מכלבא בישא גורא טבא לא נפיק. *i. e.* We may not expect a good whelp from an ill dog.

שכם נסיב ומבנאי גזור. i. e. *Sichem* marries the wife (*viz. Dinah*) and *Mifgaus* is circumcised (i. e. *punished.*)

Delirant Reges plectuntur Achivi.

גמלא במדי אקבא רקדא. A Camel in *Media* dances in a little cab:

This Proverb is used against those who tell incredible things.

גמלא

גמלא אזלא למיבעי קרני אורני דהוי
ליה גזיין מניה: *i. e.* The Camel going to seek hornes, lost his ears.

Against those who being discontented with what they have, in pursuit of more lose what they once had.

נפישו גמלי סבי דמטועני משכא דהוגני.
i. e. Many old Camels carry the skins of the young ones *to the market*.

קבא רבא וקבא זוטא מיגנדר ואזיל
לשאול: *i. e.* The great Cab, and the little Cab go down to the grave.

דאגר גינה אכל ציפרין דאגר גינין
ציפרין אכלין ליה: *i. e.* He that hires one garden (*which he is able to look after*) eats birds; He that hires more then one will be eaten by the birds.

לפום גנתא גננא: *i. e.* As is the garden such is the gardiner.

אי לאו דלינא חספא לא משכחת מרגניתא
תותי: *i. e.* If I had not lifted up the stone you had not found the Jewell.

It is used when one man reaps the fruit of the labours of another.

אדלי

ארלי יומא ארלי קצירא: *i. e.* When the Sun riſes, the diſeaſe will abate.

It is ſaid by one of the Jews that there was a pretious ſtone which did hang on the neck of *Abraham*, which when the ſick man looked on he was preſently healed; And that when *Abraham* died God placed this ſtone in the Sun: This is thought to have given occaſion to the Proverb above named. *V. Buxtorf. Lexic. Rabbin: in voce* ארלא.

דאית ליה מבוחא בדקניה כולי עלמא לא יכלין ליה: *i. e.* Whoever hath a divided beard, the whole world will not prevaile againſt him:

This Proverb is uſed of thoſe who are cunning, and ſuch are they thought to be whoſe beard is divided, which, by their much handling; when they are muſing and thoughtfull, they are ſaid to divide.

נחית דרגא נסיב איתתא סק דרגא בחר שושבינא: *i. e.* Go down the ladder when thou marrieſt a wife, go up when thou chooſeſt a friend.

The meaning is, that we ſhould not marry a wife above our rank, though we chooſe ſuch a friend.

זבן ולא תיזול: *i. e.* Rather ſell then be poor.

זבן וזבן תגרא אוקרי: *i. e.* He that buys and ſells is called a merchant.

This Proverb is uſed in deriſion of thoſe who buy and ſell to their loſs.

ארחלא

אדחלא אכרעיך זבינך זבן: *i. e.* While the duſt is on your feet ſell what you have bought.

The meaning is that we ſhould ſell quickly (though with light gaines) that we may trade for more.

זרוק חוטרא לאוירא אעיקריה קאים:

i. e. Caſt your ſtaff into the aire, and it will fall upon its root, or *heavy end.*

Naturam expellas furcâ licet uſque recurret.

חמרא למריה וטיבותיה לשקיה:

i. e. The wine is the maſters, but the goodneſs of it is the butlers.

אם יעלה חמור בסולם תמצא דעת בנשים: When an aſs climbs a ladder we may find wiſdom in women.

חמרא אפילו בתקופת תמון קדירה ליה: *i. e.* An aſs is cold even in the ſummer ſolſtice.

The meaning is, that ſome men are ſo unhappy that nothing will do them good.

חמר וגמל: i. e. *Aſinario---Camelarius:*

i. e. A man that hath the care of leading a Camel, and driving an Aſs. Such a man is in the midſt and knows not

how to go forward or backward; For the Asse will not lead, nor the Camel be driven. It is applicable to him who hath to do with two persons of contrary humors, and knows not how to please both, nor dares be displeasé either of them.

סברין למחפר ואתחפתון: *i. e.* They had thought to have put others into a sleeve and they are put in themselves.

עני מהפך בחרדה בא אחר ונטלה הימנו: *i. e.* The poor man turns his cake and another comes and takes it away.

שרי כיסך פתח ש קך: *i. e.* Open thy purse (*viz. to receive thy money*) and then open thy sack; *i. e.* then deliver thy goods.

כלבא בכפנא אפילו גללי מבלע: *i. e.* An hungry dog will eat dung.

פוק מלחא ושדי בשרא לכלבא: *i. e.* If you take away the salt you may throw the flesh to the dogs.

עבדא דמלכא מלכא: *i. e.* The servant of a King is a king.

לא תדור במתא דלא צניף בה סוסיא ולא נבח בה כלבא: *i. e.* Do not dwell in a city where an horse does not neigh, nor a dog bark;

The

The meaning is that if we would be safe from danger we must not dwell in a city where there is neither horse against an enemy, nor dogs against thieves.

קפוץ וזין ארעא מתון נסיב איתתא׃

i. e. Make haft when you are purchasing a field; but when you are to marry a wife, be slow.

כרגין רעיא על ענא עביד גורא סמיתא׃ When the shepheard is angry with his sheep he sends them a blind guide.

בשעת עקתא נדרא בשעת רוחא שיספא׃ *i. e.* In the time of affliction, a vow; in the time of prosperity an inundation: *or a greater increase of wickednes.*

The Devil was sick, the Devil a monk would be;
The Devil was well, the Devil a monk was he.

סבא בביתא סימנא טבא בביתא׃

i. e. An old man in an house is a good signe in an house.

Old men are fit to give wise counsel:

אוי לזה שנעשה סניגורו קטיגורו׃

i. e. Wo be to him whose advocate becomes his accuser.

This Proverb is accommodable to various purposes: God required propitiatory sacrifices of his people; when they offered them up, as they should, they did receive their pardon

upon it; But if they offered the blind or lame, &c. they were so far from gaining their pardon, that they increased their guilt: And thus their advocate became their accuser.

עד דסודלא ברגלך דרוס כובא:

i. e. While thy shooe is on thy foot tread upon the thornes.

עדבך ערבא עריך: *i. e.* Your surety wants a surety.

This Proverb is used of an infirm argument that is not sufficient to prove what it is alledged for.

טבא עפורתא בפחא ממאה פורחים:

i. e. One bird in the net is better then an hundred flying.

קב ונקי: *i. e.* Little and good.

בירא דשתית מניה לא תשדי ביה קלא: *i. e.* Never cast dirt into that fountain of which thou hast sometime drank.

The meaning is that we should not proudly despise or reproach that person or thing which formerly have been of use to us.

אל תסתכל בקנקן אלא במה שיש בו:

i e. Do not look upon the vessel, but upon that which it contains.

השקר אין לו רגלים: *i. e.* A lie hath no feet.

רחילא

רחילא בתר רחילא אזלא : *i. e.* One sheep follows another.

So one thief, and any other evil doer, follows the ill example of his companion.

לא מצינו שועל שמת בעפר פידו : *i. e.* We never find that a fox dies in the dirt of his own ditch :

The meaning is that men do rarely receive any hurt from the things to which they have accustomed themselves.

מלה בכלע משתוא בתרין : *i. e.* If a word be worth one shekel, silence is worth two.

Nunquam etenim tacuisse nocet, nocet esse locutum.

נפל תורא חרד לסכינא : *i. e.* If the Ox fall, whet your knife.

The meaning is, we must not let slip the occasion of getting the victory over an Enemy.

נפל תורא סנין טבחוי : *i. e.* When the Ox falls, there are many that will help to kill him.

The meaning is, that there are many ready to trample upon him that is afflicted.

תעלא בעדניה סניד ליה : *i. e.* We must fall down before a fox in season :

The meaning is that we ought to observe cunning men and give them due respect in their prosperity.

חוי זנב לאריות ואל תחי ראש לשועלים׃

i. e. Chooſe rather to be the taile of Lions then the head of Foxes.

כר בושתא ושונרא עברו הלולא מתרבא
גרא בישא׃ *i. e.* When the weaſil and the cat make a marriage it is a very ill preſage.

The meaning is that when evil men, who were formerly at variance, and are of great power, make agreement, it portends danger to the innocent and to others who are within their reach. Thus upon the agreement of *Herod* and *Pilate* the moſt innocent bloud is ſhed. The *Jews* tell of two dogs that were very fierce one againſt the other; one of them is aſſaulted by a Wolfe, and thereupon the other dog reſolves to help him againſt the Wolfe who made the aſſault.

תרי קבי דתמרי חד קבא דקשיותא
וסריח׃ *i. e.* In two Cabs of dates there is one Cab of ſtones and more.

The meaning is that there is much evil mingled with the good which is found in the world.

כר לא תיעול מלא תיעול פלגא׃

i. e. If the whole world does not enter yet half of it will.

'Tis meant of Calumny and reproach, where many times ſome part is believed though all be not, *Calumniare fortiter, & aliquid adhærebit.*

מן דנכתיר חיויא חכלא מרחיל ליה׃

i. e. He that hath been bitten by a Serpent is afraid of a rope.

The meaning is, he is afraid of any thing that hath the leaſt likeneſs to a Serpent.

גיפא בחזורין ומחלקא לבישא׃ *i. e.* She playes the whore for apples and then beſtows them upon the ſick:

This Proverb is uſed againſt thoſe who give Almes of what they get unjuſtly.

תרעא דלא פתיח למצותא פתיח לאסיא׃ *i. e.* The door that is not opened to him that begs our almes, will be opened to the Phyſitian.

שביק לרויא דמנפשיה נפיל׃ Let but the drunkard alone, and he will fall of himſelf.

צללת במים אוירים והצלית חרס בידך׃

i. e. Thou haſt dived deep in to the water and haſt brought up a potſherd.

אוסיפת מיא אוסיף קמח׃ *i. e.* If thou haſt increaſed thy water, thou muſt alſo increaſe thy meale.

Thus he that raiſeth many objections is obliged to find ſolutions for them alſo.

אין רע שאין בו טוב׃ *i. e.* There is nothing so bad, in which there is not something of good.

ראית ליר׳ זקיפא בריוק תיר׳ לא נימא לחבריר׳ זקוף ביניתא׃ *i.e.* He that hath had one of his family hanged, may not say to his neighbour hang up this fish.

The meaning is, we must abstain from words of reproach, and then especially when we are not free from the crimes which we reproach others for.

נזירא סחור סחור לכרמא לא תקרב׃

i. e. O thou *Nazarite* go about, go about and do not come near the Vineyard.

The meaning is that we should avoid the occasions of sin. The *Nazarite* was forbidden the use of wine, and it was therefore his wisest course to avoid all occasions of trespassing.

סודך אסירך ואם תגלהי תהיר׳ אסירו׃

i. e. Thy secret is thy prisoner, if thou let it go thou art a prisoner to it.

The meaning is plain, *viz.* That we ought to be as carefull in keeping a secret as an officer in keeping his prisoner, who makes himself a prisoner by letting his prisoner go. There is sometimes a great danger in revealing a secret, and alwaies it is an argument of great folly. For as the *Jews* say well, *thy friend hath a friend, and thy friends friend hath a friend*; And therefore what thou

thou wouldeſt have kept as a ſecret reveale not to thy friend. And they elſewhere ſay, that *He who hath a narrow heart: i. e.* but a little wiſdom, *hath a broad tongue. i. e.* Is apt to talk at large.

רטין מנושא ולא ירע מה רטין׃

i. e. The Magician mutters and knows not what he mutters.

This is Proverbially uſed againſt thoſe who pray in an unknown Tongue; or do any thing which they do not underſtand.

כתך בנרה שחרר עכדך ותן לה׃

i. e. If thy daughter be marriageable ſet thy ſervant free, and give her to him in marriage.

מתון מתון ארבע מאה זוזי שוה׃

i. e. To expect, to expect is worth four hundred drachms.

Zuz is the fourth part of the Sacred Shekel. This Proverb is uſed to recommend to us the advantage of deliberation in our actions.

זוזא לעללא לא שכיחא לחליתא שביח׃

i. e. They can find money for miſchief, when they can find none to buy Corn.

במתא שמאי בלא מתא תותבאי׃

In my own City my *Name*, in a ſtrange City my Cloaths *procure me a reſpect.*

אין תאני נותם מתוך קופה של תבן
אלא מתוך קופה של בשר׃ *i. e.* 'Tis not a basket of hey but a basket of flesh which will make a lion roar.

That is, it must be flesh and not hey which will give courage and strength to a lion.

בר ברך קיראי ליזבן וארז לא תצטער׃
i. e. Let thy grandchild buy wax and do not thou trouble thy self.

פשוט נבילתא בשוקא ושקיל אגרא׃
i. e. Pull off the skin in the streets and receive thy wages.

That is, we were better submit to the meanest employment then want necessaries.

טבא חדא פילפלתא חריפתא ממלא
צנא דקאראי׃ *i. e.* One graine of sharp pepper is better then a basket full of guourds.

That is, One wise man, how mean soever is more valuable then many that are unwise.

כגון שבא הריג ברגליו׃ *i. e.* As if a man that is killed should come home upon his feet:

This is used proverbially of those things which we give for lost.

These

These that follow are the sentences of Ben Syra, *a man of great fame and antiquity among the* Jews.

אוקיר לאסיא עד דלא תצטריך ליה׃

i. e. Honour a Physitian before thou hast need of him:

That is, we must honour God in our health and prosperity that he may be propitious to us in our adversity.

בר דלא בר שבקיה על אפי מיא וישוט׃

i. e. Thy Child that is no child leave upon the waters and let him swim.

That is, where our Child is not reclaimable by fair means we may not hinder him from condigne punishment.

גרמא דנפל בחולקך גרדיה׃

i. e. Gnaw the bone which is fallen to thy lot:

That is, He that hath an ill wife must patiently beare with her: It may also be applyed to other things.

דהבא צריך לקמצאה ועולימא לאלקאה׃

i. e. Gold must be beaten, and a child scourged.

חוי טב ויהך מן טבתא לא תמנע:

i. e. Be good, and refrain not to be good.

ווי ליה לבישא ווי להון לדבוקיהו:

i. e. Wo be to the wicked, and wo be to them that cleave to them. Or, *to their neighbours that live near them.*

טב לבישא לא תעביד ובישא לא מטי לך

If we would avoid a miſchief we muſt not be very kind and familiar with an evil man.

ידך מן טיבותא לא תמנע *i. e.* Withhold not thine hand from ſhewing mercy to the poor.

כלתא עלתה לנינא ולא ידעה מה מטילה:

i. e. The Bride goes to her marriage bed, but knows not what ſhall happen to her.

The meaning is, that we ought not confidently to promiſe our ſelves in any thing any great ſucceſs. Thus it is ſaid, that a certain man ſaid he would enjoy his Bride on the morrow, and when he was admoniſhed to ſay he would; *if God will*: He anſwered that he would, whether God would or not. This man and his bride were both found dead the following night. Thus was the ſaying of *Ben Syra* verified, the Bride, &c.

לחכימא

לחכימא ברמיזא ולשטיא בכור מיזא׃

i. e. A nod for a wise man, and a rod for a fool.

מוקיר מבסרוהי ראמי לחמרא׃ *i. e.* He that gives honour to his enemy is like to an Ass.

נור דליק מוקיד גרישין סגיאין׃ *i. e.* A *little* fire burns up a great deal of Corn.

This saying is to be understood of the mischief which an evil and slandring tongue does, and is exemplified in *Doeg*, who by this means brought destruction upon the Priests. ἰδοὺ ὁλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. Jam. 3. 5.

סבא בביתא סימנא טבא בביתא׃

i. e. An old man in an house is a good sign in an house.

פתורא פריש מחלקתא נסתלקא׃

Spread the table and contention will cease.

עדיך את למיסב ולמיתן יהא הול קך עם בר טבין׃ *i. e.* If thou must deal, be sure to deal with an honest man.

רחימא קדמאה ליה את כפר בירה׃

Be not ungratefull to your old friend.

שיתין מליכין יהון לך ומליכות נפשך לא תשבוק: Though thou hast never so many Counsellers, yet do not forsake the Counsell of thy own soul.

היום קצר והמלאכה מרובה: *i.e.* The day is short, and the work is much.

Ars longa vita brevis.

FINIS.

Books

Books sold by *W. Morden* Bookseller in *Cambridge*.

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